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# International Journal of Religious Education



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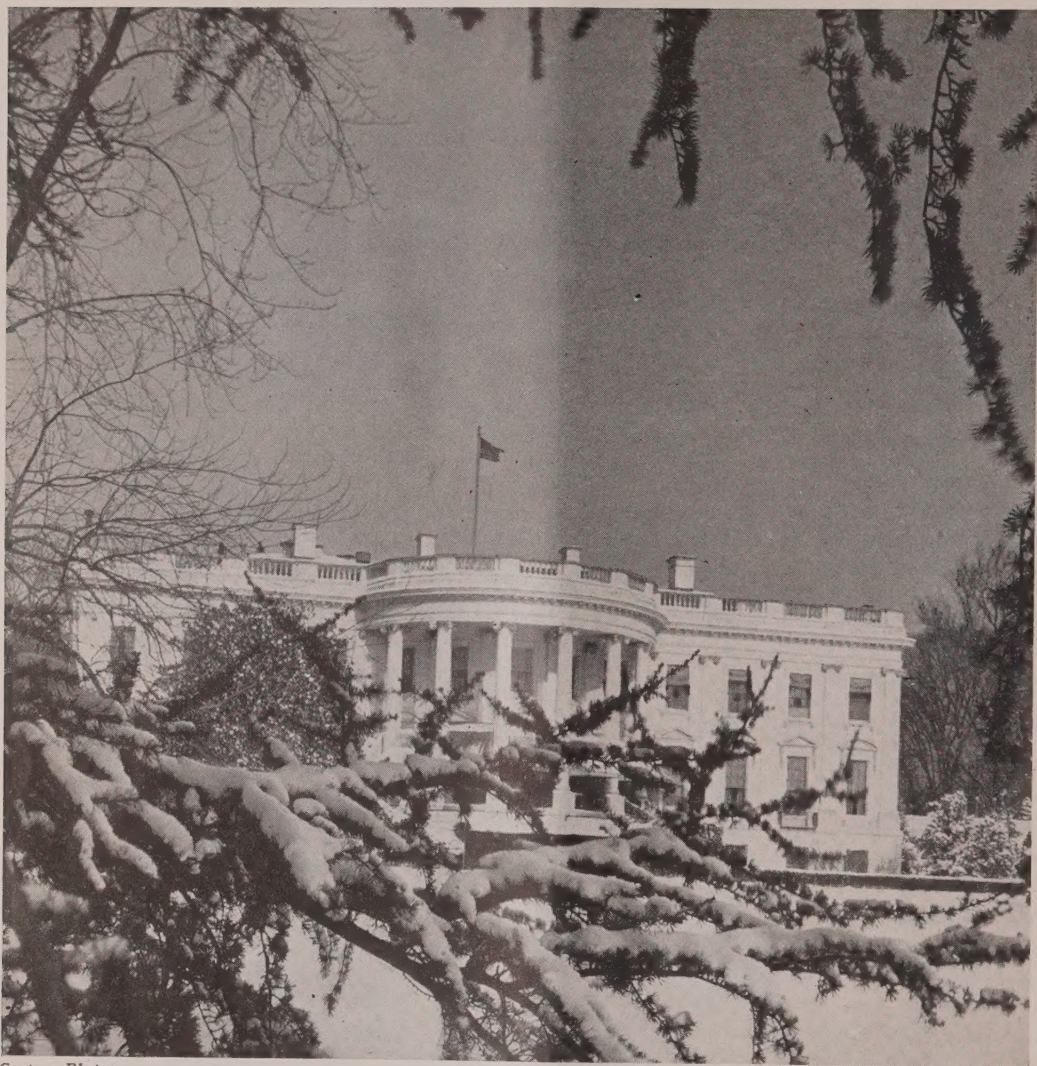
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Contents of previous issues of the *International Journal of Religious Education* are given in  
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Century Photos

*Land of my heart,  
 What future is before thee? Shall it be  
 To lie at ease, content with thy bright past,  
 Heedless of all the world, till idleness  
 Relax thy limbs, and swoln with wealth and pride  
 Shalt thou abandon justice and the poor?  
 Or shalt thou, re-awakened, scatter wide  
 The glorious tidings of a liberty  
 That lifts the latch of opportunity  
 First to thy children—then to all mankind?  
 Love of my soul—God keep thee strong and pure,  
 That thou shalt be a fitting messenger  
 To carry hope to all the sons of men.*

—WILLIAM DUDLEY FOULKE, from "Ad Patriam"





# EDITORIALS

## *The Journal This Month*

THE special feature this month is a collection of articles on young people's work. Prominent among these, of course, is the group of four brief descriptions of ways by which the United Youth Movement is being worked out in four important areas, the local church, a typical denomination, an important state, and summer conferences and camps. A significant youth week is described. The graded youth worship of a large church is set forth. A junior-intermediate program of missionary education is presented. A plan for guiding young people in the meaning of church membership during the pre-Easter period is given. A new type of intermediate program through a series of projects gets attention. These articles merit a careful reading by all leaders of Christian education, even though for some, young people's work will not be the major regular weekly responsibility.

This month the helpful suggestions for the daily devotional life of teachers, begun in the January issue, by Dr. Grime, is concluded. All teachers will not, of course, be able to use all of these. The list, however, will be helpful and suggestive, and will introduce the reader to methods of personal devotions not thought of or practiced before.

## *Pervasive Spiritual Values*

THE spiritual life is often like the wind that "bloweth where it listeth," so that sometimes we cannot tell "whence it cometh, and whither it goeth."

We who work in the church are quite certain that we can recognize these values of the spirit when we see them in the institution that we know best. Sometimes it is more difficult to see them under other names than our own.

One becomes aware of this, for example, in reading the report of the Extension Service of the United States Department of Agriculture. This covers the work of over 8,200 trained men and women in Extension Work in Agriculture and Home Economics. After reviewing the work of these people, Dr. C. B. Smith, Assistant Director, says: "For the man or woman who likes rural people and rural life, who gets satisfaction out of helping people grow and live a larger and fuller life, who wants to make himself or herself live in the memory and hearts of others, we know of no greater opportunity than through the profession of Extension teaching. It is as significant as the Christian religion—in fact, knowing the opportunity and responsibility that rests upon those in Extension work, no man or woman can long be an Extension agent, engaged in the development of men or women, without becoming deeply religious."

The meaning of this ideal in the field can be seen in the following words from a 4-H Club song, entitled "Song of the Open Country," sent in, along with interesting comment, by Mr. H. M. Jones, of South Dakota. It extols the beauty of the country and ends one of its moving stanzas with these lines:

In autumn the golden harvest  
Fulfills our hopes of spring  
And proves the love of Him above  
Who guards each living thing.

Values such as these, we know, frequently emerge in the work of the public school, the Boy Scout troop, and other agencies that while not carrying a religious name guide life in the things of the spirit.

Cooperation between such leaders as these and church workers is especially important in these days of many threats to basic spiritual values. So important is this matter regarded that February 8 and 9, 1937, a conference of thirty such leaders will be a part of the Annual Meetings of the International Council. A full report of this conference will be made in an early issue of the *Journal*.

## *Evangelism and Christian Education*

THE Sunday school began in England as a humanitarian movement. When the American church took it up, the evangelistic motive predominated. Sunday school leaders and evangelists were colleagues and the Sunday school conventions of the nineteenth century were often great evangelistic meetings. Conversion was the main objective. All persons, young and old, were sharply classified as "saved" and "lost." Evangelism was the dramatic method of saving the lost. The Sunday school was the handmaid of evangelism.

It took a generation for "Christian nurture," the revolutionary concept of Horace Bushnell, to challenge successfully the simple categories of "saved" and "lost" with the concept of "becoming." The resulting "graded principle" was based on the theory that Christian personality is achieved through the process of growth. Graded lessons contemplated "decision" at about the twelfth year, corresponding to "confirmation" in the liturgical churches. While educators claimed that eighty per cent of the members of the churches came through the Sunday school, many evangelists thundered against this human substitute for the work of the Holy Spirit. This controversy between evangelism and religious education was most clearly defined in *The New Program of Religious Education* by Dr. George Herbert Betts, published in 1921.

At the present time we are witnessing a tendency toward a complete identification of evangelism and religious education—evangelism claiming to be educational and religious education evangelistic. There are dangers in saying that "Christian education and evangelism in their truest sense are one." We may so cloud the meaning of both terms as to require some new vocabulary in order to place needed emphasis on specific purposes, processes, and experiences.

Christian education consists of all those processes and program elements used in promoting the religious growth of persons and social groups and in increasing their skill



and power in Christian living. It is continuous and life-long as a process, and proceeds through a variety of methods and experiences.

Evangelism is an appeal for self-commitment to Jesus Christ and his way of life. It is directed to the individual who does not yet acknowledge the type of commitment urged by the evangelist. It is specific and the response is interpreted as a definite step or a concrete event. Thus evangelism is a specific objective and a well-defined step within the whole educational process. No good end is served either by setting evangelism over against education or by identifying it with the whole process of education so that it ceases to be specific and concrete.

The weakness of much traditional evangelism is its identification with very limited areas of experience. The religious pattern of the evangelist and his convert left unclaimed for Christ great areas of family relations, economic relations, citizenship, race and class attitudes, methods used in pursuing personal or group ends, and capacities for service.

Successive conversions and new commitments are needed to Christianize these relationships and areas of experience. But the structure of modern society precludes the Christianizing of many of these relationships by individual effort

alone. Christian social action is required to effect basic social changes so that Christian relationships will be normative and practicable.

Efforts to secure a decision which would express itself in specific action in such instances might be classified as evangelistic. But the long process of securing necessary information, interpreting facts, and gaining insights which would make such a decision intelligent and stable is Christian education. Thus the two phases of a single and inclusive experience go forward together.

## The Federal Council Reports a Successful Biennium

THE biennial meeting of the Federal Council of Churches of Christ in America at Asbury Park, New Jersey, December 9-11, was pronounced by a number of competent observers as the best in the Council's history. The attendance of three hundred represented very well the participating denominations. The meeting actually constituted the closing episode of the National Preaching Mission and reflected the power and enthusiasm of that great movement. Routine business was thoroughly subordinated to informative and inspirational program features, giving the sessions more the flavor of a convention than of a legislative and business body.

Reports by representative missionaries evaluating the National Preaching Mission rated it as probably the most significant united Protestant activity of a generation. The response of the twenty-thousand ministers and two-million lay church men and women who participated exceeded all expectations. The identification of the personal and the social as one gospel was a deeply significant achievement. The enthusiasm aroused by every reference to Christian unity gave evidence of a new determination to abolish the "scandal of divisions" in Protestantism. The hearing given the missionaries by high school assemblies in twenty-six of the twenty-eight cities was notable.

The great unfinished tasks of the mission, as pointed out, were: an adequate follow-up program of adult education and Christian action in the centers reached; the vast rural and small city areas untouched; the whole field of labor and industry; and the field of higher education. Plans were adopted looking toward carrying such tasks forward during the coming biennium.

Significant actions taken by the Council were: the adoption of a report on the army and navy chaplaincies looking toward a plan for a civilian ministry to replace the present military and naval chaplaincies; the appointment of a Commission on Christian Unity; and a decisive declaration on world peace and on neutrality on the part of the United States.

Memorable occasions were: the dinner given in honor of five retiring secretaries of the Federal Council in which there was an impressive summary of service rendered in this unique ministry; the inter-racial dinner; and the luncheon in which the plans and program of the 1937 Oxford Conference on "Life and Work" were presented.

Members of the Board of Editors rejoice in the effective work of the Federal Council, in the increasing unity in policy and program among the several national interdenominational agencies, and in the prospects of a great spiritual advance through a more thoroughly united Protestantism.

## Beside a Child in Pain

### A Meditation

**YOU STOOD** today beside a child in pain.  
You reached your hand, you tore your heart,  
you cursed the Universe that would do a thing  
like this, but you could not help.

Impersonal nature, blind fate, limping science,  
and a large share of human frailty had conspired  
to create this most futile of all useless tragedies.

For, you knew as you looked, a child has only  
the pain.

It has not gained the knowledge that pain does  
not always last.

It has not learned to think of something else.

It is too young to know that an opiate is on  
the way.

It cannot find its crumb of comfort in the  
thought that out of suffering can come power.

It may even think you hard when you do not  
help.

It has no resources to prevent its agony from  
becoming the center of its world.

It has only the pain.

Nothing has ever tested your faith in the good-  
ness of God like this.

\* \* \*

With your helpless hand on that damp forehead,  
did you offer this prayer? "God, let me  
draw my sword on every power that for ease or  
gain traffics in the pain of children. Use me to  
support every force that hastens the day thou  
hast promised when there shall be no more pain."

—P. R. H.



# Jeremiah: Prophet of the Second Chance

By FRANK S. MEAD\*

**J**EREMIAH of Anathoth was the George Fox of antiquity: he went about crying, "Woe, woe," and he preached the Inner Light as woe's antidote. He was a prophet, a priest, a chaplain sent to tell a nation it must die, to walk to the spot of execution with a condemned spiritual criminal. The executioner was Nebuchadrezzar of Babylon. The culprit was Judah. Jeremiah walked the awful Second Mile with his people into captivity, and at the end of that mile preached the gospel of the Second Chance, the prophecy that they should one day rise and wash themselves clean and build again. He went the whole way with them, and at the end they stoned him to death.

As a youth, until Jehovah touched his lips with fire, he was shy, diffident, shrinking, and afraid; out of such quaking-asp material God brought forth a man strong enough to stand out alone "over the nations, and over the kingdoms, to pluck up and break down, and to build and to plant." Like Amos, he warned; unlike Amos, he went on as comforter after his warnings had been laughed at. His warnings took the form of dramatic object-lessons. He broke an earthen jar before a group of elders, and told them that Judah would be smashed, just like that, by God's avenger from Babylon. He buried a costly girdle in the earth and let it rot and dug it up again and wore it and pointing to it told his countrymen that they and their faith were even as the girdle, rotten, marred, and good for nothing. When the host of Nebuchadrezzar came up against them, he roamed the streets with a wooden yoke upon his neck, begging his fellows to submit and prevent a useless slaughter. The object-lessons were a total loss. He was despised as a coward, rejected as a fool, slapped, beaten, and imprisoned.

But he preached on. What did he preach? He preached a new gospel of individual worth and rights. Before Jeremiah, religion was a matter of one's connection with the State; after him, it was a matter of personal fellowship and faith. He preached from the text, "Let not the wise man glory in his wisdom, nor let the mighty man glory in his might, nor let the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and loveth me." That was a higher fellowship. He preached from the text, "Blessed is the man that trusteth in the Lord." That was a higher faith. He went beyond the preaching of individual rights to the preaching of individual responsibility:



Tissot Society

JEREMIAH

preached pacifism: he said his people were fools to fight; they should submit, and at least save their necks. He was our first pacifist, and he was pacifist not because he hated war, but because he thought it was silly and insane. Which it is.

Jeremiah's bones are dust, and his yoke and potter's wheel have long since crumbled into rust. Yet the perils that confronted him, confront us; and the abuses that he died to correct, persist. Individual rights? Europe is choosing now between Fascism and Communism, and both are totalitarian; the individual counts for nothing here, the State for all. Religion, for modern millions, is once more a matter of their connection with the State; nationalism has become "man's other religion." Personal responsibility? The word "sin" has almost passed from our vocabularies; we have ceased dividing men into black sinners and white saints; our color is a dirty grey. The Inner Light? It flickers, struggles hard to live in our tempestuous hour. God as an inward possession, in the heart? What's needed now is a world-wide outward demonstration of that inner grace. Man is a fool to fight? Madrid's afire as we write.

We need to sense, in our kind of world, the truth and

(Continued on page 34)

\* Bloomfield, New Jersey. Editorial staff member of the *Christian Herald*.



# The United Youth Movement in Action

## In a Local Church

A SPIRITUAL experience leavening the lives of two hundred or more college students cannot be described in this short space. However, let me briefly indicate what happened in our two groups which best illustrates the effect of the United Youth Program in our local church. These groups are the Noon Student Forum, occupying the place of the traditional Bible class, and the Student Christian Union, corresponding to the young people's society.

Early in the fall of 1936, the Noon Forum had a series of speeches by adults around the theme "Building a Philosophy of Life," but the points of view were so varied that the young people found it hard to make a synthesis. They preferred help in building their own philosophies.

The first meeting of the Student Christian Union this fall had been a general introduction to the United Youth Program. The discussion following this presentation dealt with the relation of human nature to the religious experience. Following the usual plan, the committee attempted to have discussions led by students for the next two weeks. These, however, went somewhat in circles.

Then, "somebody got on fire." Some delegates to the Christian Youth Conference at Lakeside and other alert folk said that things were really happening in other places and that they must plan for similar things to happen in their church. These few then began to meet on Tuesday mornings before classes to review the past Sunday's program and to plan for the next Sunday evening. After thinking and studying from Tuesday until Sunday, they met informally with some additional interested members an hour before church to share their best ideas and to polish their plans for that evening. After a few weeks of this, the larger groups began to get under way. Some results of these developments are already evident.

For instance, the Forum is given over to a discussion of the pastor's sermon. The students are now active participants in the thought of the morning, knowing that the Forum will probably challenge their interpretation of the pastor's theme and their application of it to student life.

Again, the fresh and deeper insights of this fellowship are revealed in the way the Student Union observed Armistice Sunday. Most of the members attended or participated in the formal memorial service of the college. This service, written immediately after the close of the war, breathes much of the hate of those days; at the same time, however, it has some moments of real beauty and noble sentiment. On that Sunday evening, the group discussed such observances and tried to distinguish the Christian and the pagan elements in the mixture they had witnessed that afternoon. The inevitable question of what to do about it was discussed by the committee, and the following Sunday the group launched these three projects:

A review of the college memorial service with an appraisal of its good and bad points, setting these down in a letter to be sent to the responsible authorities with an offer to help revise it.

An attempt to discover the heroes of peace of the college—that is, men and women who died in the service of humanity—and to prepare a service of fitting recognition for them.

An effort to inform themselves about the various groups working for peace among students and to consider what relation they might have to the Emergency Peace Campaign.

These three committees are now at work. Their chairmen meet at least an hour after the sessions on Sunday evening to check on accomplishments and to plan strategies for the following weeks. Sub-committees and individuals are at the church on weekdays carrying out their assignments and the student directors are constantly called on for advice and counsel. Some of the accomplishments within these first weeks have been: a table of peace literature in the student parlors of the church; permission from the college library for a table devoted to the problems of peace; the preparation of an annotated bibliography of the material available in the college library; the interviewing of the University president, deans, and alumni officers for names of graduates who were outstanding in the cause of humanity; and the cooperation of speech and drama departments in preparing dramatic sketches on these lives to be broadcast over the college radio station.

There is no more worry about interest; the only worry is for *more time* to use in carrying through these projects in the service of the Prince of Peace!

—WILLIAM H. GENNÉ, *Director of Men Students,*  
*The Peoples Church, East Lansing, Michigan.*

## In a State Council

THE way in which the United Youth Movement is developing through the Pennsylvania State Council can best be seen by a brief review of the meeting of the executive group of the State Youth Council. This meeting was held for three days extending over the Labor Day weekend last fall. The group assembled at Kanasetake, the camp site of the State Council.

As they planned the year's work, several things seemed immediately imperative: First, there was the need to reach out to a larger number of young people than the ninety-three from the state who were at the conference of the United Youth Movement at Lakeside. Therefore, regional conferences were planned with major emphasis upon two of the projects of the Movement, world peace and the alcohol problem. Promotion was done through the Lakeside delegates, summer conference delegates, and a selected group of adult leaders of county units. When the conferences so planned were held in November, the leadership included a group of leaders of national reputation who have been facing the Christian answer to these serious problems. Delegates from every county in the region spent three days in presentation, discussion, dramatization, and worship. The program ended in each case with a clear demand upon each delegate for personal consecration to the building of a Christian world.

Second, this planning group also faced the need to reach regularly and in increasing numbers a key leadership of both young people and adults. So monthly meetings in ten centers were planned. These meetings have grown so that in some centers ministers meet in the morning, teachers and adult leaders in the late afternoon, and young peo-



ple with ministers and adult leaders in the evening. About a thousand leaders are reached in this way each month. The program for these gatherings was worked out very simply, but included an outline of the United Youth Movement; a study of how needs are discovered; the listing of needs that are known; and planning to meet those needs in a cooperative fashion within the given community. Already, as this article is being written, some of the centers have begun their first project.

Third, this planning group reviewed one major activity already behind them as they met. Last April the first statewide youth conference on a really cooperative basis had been held. About eight hundred delegates, from practically every church agency in the state and from the Y.M.C.A., the Y.W.C.A., the Student Christian Movement, the state Christian Endeavor Union, and other agencies, attended. These delegates were appointed from given areas in their own organizations. The program had been planned by a committee appointed at the call of the advisory section of the State Council's Education Committee. The State Youth Council, which is made up of officers of interchurch youth councils in counties and communities, was represented in this committee, but the plans were made by the more representative group. This Labor Day weekend group studied the follow-up of the conference and sought ways and means for a continued wider fellowship.

Fourth, there had to be some dreaming, too. So plans were discussed very tentatively, but in considerable detail, for taking fifty or sixty young people on an expedition to Europe in 1938 or 1939. The whole group would go over together, divide into five or six parties of ten to study different important movements,

come together in some central place for ten days to exchange experiences and to weigh discoveries, take two more weeks to visit some famous places of interest, and return to work more confidently in the building of the new world. It is quite possible, of course, that as this plan develops, these young people would also be delegates to the World Christian Youth Conference being planned for 1939.

Although those three days in September came to an end, who shall say where the end may be when churches and the great Christian

character building agencies thus work together in a United Youth Movement?

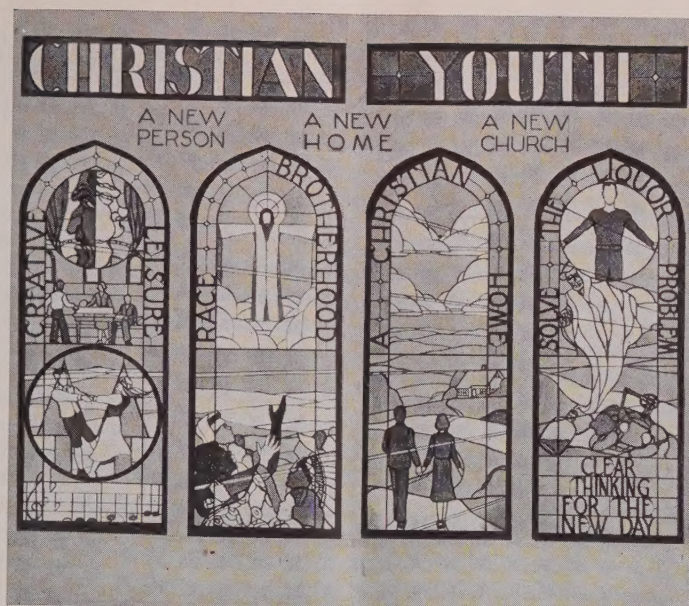
—E. H. BONSALE, JR., *Superintendent of Young People's Division, Pennsylvania State Council of Christian Education, Philadelphia, Pennsylvania.*

## In Summer Conferences

SINCE one of the chief purposes of summer conferences is to prepare delegates for responsibilities in the home churches, it is natural that the conference curricula take large account of the United Christian Youth Movement. Both denominational and interdenominational camps and conferences have been effective means of introducing the United

Movement to officers of local groups. Training schools for young people and adults have interpreted the aims and processes of the movement and have helped leaders to understand how they might "begin to begin." The four instances cited below are typical of the ways in which "Christian Youth Building a New World" has been incorporated into the curricula of summer assemblies.

In 1934, it was impossible for many conferences to center their activities in the new interdenomination-





al program for their plans had already been made when the United Movement began. But, even during this first year, conferences provided an interpretation of the six areas through vesper addresses or forums, and in some instances informal and voluntary discussion groups were developed as the students became interested in the subjects presented by the speakers.

For two years, now, conferences have offered courses on "Christian Youth Building a New World." These are of two types. The first deals with the program as a whole and introduces the students to all or most of the ten projects. The second concentrates on one or two or three projects: such as, "Personal Religious Living," "Christianizing the Economic Order." When the requirements of leadership, study, and time period are met, standard leadership credit is given.

Some conferences have planned their whole schedule with "Christian Youth Building a New World" as the theme. For example, a New England committee related all of its worship experiences to the ten projects, and also arranged that all of its courses should make a contribution to local churches as they participate in this movement. (The one exception was the course for teachers of children.) During the first period each morning, a specialist presented some of the issues to be studied that day (*e.g.*, in the field of international relations); during the second hour, all the students discussed these issues in groups of ten each, under competent counselors; the third period offered a choice between methods of work for the local group and practice in building worship programs (the children's workers' course was given at this hour also); the vesper services interpreted the religion of Jesus with reference to the subjects discussed.

Increasingly, both denominational and interdenominational conferences will make a place for "special delegates," as the International Council camps did in 1936, or for commissions charged with working out details of program for the agency under whose auspices the conferences are held. These commissions, carefully selected, made up of young people and responsible adults, will decide just what to recommend to local groups in their own fellowship, will work out details of ways in which the program can be carried out, and will plan the methods by which the program will actually reach the local leadership of their constituency. These commissions thus become, in effect, "little Lakesides," in so far as their particular agencies are concerned.

—HARRY THOMAS STOCK, *Secretary of Student Life and Young People's Work, Congregational Education Society, Boston, Massachusetts.*

## In a Denomination

THE leaders of Methodist Episcopal youth have had much to do with the developing program, "Christian Youth Building a New World." In this they have pleased the young people of their church. These young people have traditionally sought ways for cooperating with others in the projection of their common ideals. Thus the United Program has thrilled them with its scope and daring.

Young people in the Methodist Episcopal Church have a church-wide organization known as The National Council of Methodist Youth. It is a representative body of about

sixty persons and meets annually. Every two years a delegated National Conference of Methodist Youth meets; the attendance running to about eight hundred.

These two bodies represent the hosts of Methodist Episcopal youth as truly as can be under the circumstances. The National Conference or larger body sets standards and sounds findings concerning the issues that affect the lives of young people and their world. While these may or may not be formally adopted by local groups of young people, they are generally regarded as the mind of Methodist Episcopal youth on the matters concerned. The National Council, the smaller body, interprets current or immediate issues in terms of the purposes of The National Conference or larger body. This National Council of Methodist Youth is a project of the Department of Epworth League and Young People's Work and has headquarters at the central office in Chicago. Its officers are at their desks or in the field promoting the program of The National Council. The Young People's Department of the denomination cooperates heartily with them.

It will be seen, therefore, that the young people of this church are well organized to formulate and promote whatever program appeals to them. From the beginning they have been vitally interested in the United Youth Program. As it has evolved, they have been pleased to accept it. The National Conference that met in Berea College in September devoted the entire period of five days to a study of it. The findings of that body include a full acceptance of its six major emphases and its ten projects.

Since its inception, therefore, the principles of the United Program in their varying stages of maturity have been incorporated in the youth program of this church. The means by which this has been done is somewhat as follows:

In the first place, the curriculum committee has recommended topics for Epworth Leagues and other literature for young people that would interpret and tend to carry the program throughout the denomination. The Board of Education has accepted the recommendation.

Second, the *Epworth Herald*, which is the young people's journal, has kept the movement before Methodist youth continually, both in the form of news and in interpretative articles.

Third, the officers, through the program of The National Council, have made this their major emphasis during recent years.

Fourth, the officers of the Department of Epworth League and Young People's Work have been wholeheartedly committed to this program and have promoted it in addresses, in correspondence, and in guidance literature.

Fifth, young people's leaders in conferences, in districts, and in local churches have quite generally promoted this program, with the result that a large proportion of the two hundred and two summer institutes have made a careful study of it and most local groups have given more or less attention to it.

—JESSE L. MURRELL, *Director of Youth Program, The Board of Education, Methodist Episcopal Church, Chicago, Illinois.*

Materials thus far published on the United Youth Movement include seven pamphlets, a poster, and a statement of Christian conviction. A list of these with prices and other information is available from your own agency or from the International Council of Religious Education.



# Graded Church Worship

By PHILIP COWELL JONES\*

WHERE does youth end and adulthood begin? To ask the question another way, when is a person grown up? In our Protestant church worship we assume that this happens at a particular time, usually at about the age of fifteen, and that at that period in life young people become adults at one jump. We organize our worship programs as though this were so, while we are perfectly well aware from our own experiences and observations that the chasm is too wide to leap across.

Our system of education is graded. Boys and girls spend several years in the elementary school, and then are graduated to high school where they spend four more years; then they go to college, or take a position for some years, preparatory to the assumption of life's full responsibilities. In our church worship plan, however, we expect boys and girls to become adults without intermediary periods of prayer and praise experience. Even if it were possible to grow up "over night," there would still be the question as to whether our typical worship services meet the needs of all people in a given congregation, since their experiences differ widely.

A friend calls to my attention the fact that boys and girls are compelled to "make the leaps" in secular education, from one type of school to another, and that they can make these leaps if they are sufficiently prepared. This is true, but the plea of this article is to afford a basis for the leap—a take-off for the too-broad jump from childhood worship to the long-prayer, long-anthem, long-sermon pattern into which our adult corporate prayer experience is molded.

In our parish we have undertaken to give to our people an opportunity for graded worship. For the small children we provide simple, free, and joyous assembly services for prayer, Scripture reading, the dedication of gifts, and so on. Occasionally, such as on festival days, these primary, beginner, and nursery children are invited to the sanctuary to share church worship with the older children.

The junior and intermediate opening exercises in our large and small gymnasias have been abandoned and replaced by a service of worship for boys and girls in the church itself. They have their own gowned choirs, printed bulletins, and typical elements of worship, with much pupil participation in the planning and leadership of the services, but always after thorough training and under competent guidance. Some of their parents and all of their teachers attend with them a service which is thoroughly worshipful and on their own level of experience. At the close of the service, the pupils and teachers go directly to their classes in a mood of earnestness. The worship programs are varied in their emphases and are often directly related to the class study and the club activities. (For further suggestions, the reader is referred to *Ventures in Dramatics*, by Hulda Niebuhr, published by Charles Scribner's Sons.)

After the service for boys and girls, and after the congregation has left the church during a five-minute intermission period, the high school and young people's depart-

ments come into the church for their worship service, which is similar, although somewhat more formal. In this service more emphasis is placed upon preaching. Following this devotional period, the young people go directly to their class programs.

A little later in the morning, the adults assemble for their regular morning worship service, and in the evening there is still another congregation. Naturally, in the adult services the preaching element is predominant.

The values which accrue from this type of worship for boys and girls are many: the feeling that they are a part of the church itself; the opportunity to help many to grow through the medium of choir training; an increasing familiarity with adult worship materials and methods of worship; the recognition of the personal worth of girls and boys as leaders in worship, and the enhancement of their own sense of responsibility and dignity; the encouragement to good class work afforded to pupils and teachers by the opportunity to share their experiences with the larger group; the stimulus given to teachers less experienced in leadership by the examples of helpful class work; and acquaintance with the hymn book of the church and with the hallowed place of prayer.

In the church bulletin each week, our four services of worship are printed side by side. A minister always participates in the services for boys and girls and young people, and the program of worship is interesting though dignified. Furthermore, the pupils of the school, as they go from unit to unit in the church school, look forward with some eagerness to moving from their service to the one for those older than themselves.

Someone might properly raise the question as to whether the young people really do "graduate" into the adult services of the church. They do not do so as a unit, but many of them find their way gradually into our regular adult services. The proportion of those who do so is at least as large as that which obtained under the old "opening exercise" system, and those who do transfer share these adult services intelligently and fruitfully. The young choirs frequently join the adult choir in the "regular" services. The boys and girls who unite with the church are recognized by their own group, and in the adult services, when they are received. There is a general understanding, from frequent emphasis, that the young people are not adjuncts to the real church but are a part of it.

Why should we not plan all our church worship services to meet varying spiritual needs? Since these differ, should not our worship be adapted to meet them? Perhaps, if our services were really centered upon experience, and if we were more realistic and adventurous, we would devise ways to "break down" our customary routine assemblies into various forms of devotion suited to the differing needs of our people.

(Dr. Jones will be glad to send sample programs of the graded church worship services referred to in this article to any who will write for them. Address him at the Madison Avenue Presbyterian Church, 921 Madison Avenue, New York City.)

\* Associate Pastor, The Madison Avenue Presbyterian Church, New York City.



# "Meet Your United States"

By GERALDINE GREGG\*

COME for Sunday night supper and 'Meet Your United States,' was the invitation issued to their parents by members of the Junior High Fellowship of First Methodist Episcopal Church, Evanston, Illinois. So great had been the interest of these seventh- and eighth-grade boys and girls, engaged in a unit of home mission study,<sup>†</sup> that they wished others to share the experience. A large percentage of the parents accepted the invitation and one hundred and fifty persons attended the supper.

## HOW THE PROJECT DEVELOPED

In the summer session, some months before, a small group had become vitally interested in migrants, a section of a study on "Workers." The fall quarter, spent in Old Testament study, had culminated quite naturally with "The Nativity," a dramatic festival in which the entire church school participates annually. In the first Junior High session of the new year, the discussion raised questions regarding our American neighbors, and, in balloting to decide which of many groups should receive first attention, the following received the largest number of votes: southern mountaineers, Indians, Mexicans, Negroes, Orientals in city life, and, again, the migrant workers. The boys and girls soon were engrossed in learning all they could concerning the way in which these people live, what their contributions to American life are, and what the Christian church is doing and can do to serve their needs.

Simultaneously, the five classes studied life in the mountainous regions of the southland. When they discovered the splendid work being carried on by our own and other denominational schools and homes, a committee was organized to supervise the gathering of books, magazines, games, and clothing to be sent to one of the schools operated in the mountains of Kentucky by the Methodist Episcopal Church. A motion picture provided by the Frontier Nursing Service and a chapel speaker who formerly taught in a mountain school served to develop a better understanding of this type of American life.

The story of the American Indian is always fascinating. In an assembly period, to which members of the junior department were also invited, the Junior High boys and girls listened with eagerness to a member of the church who had lived among the Navajo and other tribes and had won the name "Zitkaziwin" (Yellow Singing Bird) from the Sioux of South Dakota. A visit to the section devoted to Indian displays in the Field Museum of Natural History brought added interest. Valuable teaching material was found in the public library, particularly through a survey made in recent years by the United States Department of the Interior and which dealt fairly with both the governmental and the missionary aspects of the Indian problem.

One class chose, for specialized study, Mexicans who live in the United States; another, Negroes. Since the local church contributes annually to the budget of Newberry Center in Chicago, where these two groups are served, the su-

pervisor with a member of the church actively engaged in this part of its program took a committee of eighth-grade boys to visit the Center. The boys arranged with the Mexican worker to bring several of her boys and girls to the Evanston church to dramatize one of the Mexican festivals.

Eighth-grade girls, studying Oriental peoples living in American cities, organized a party to visit Chinatown, in Chicago. Here inexpensive placecards, chopsticks, and other curios were purchased. The Junior High orchestra rehearsed under skilled leadership until it could play, in almost professional style, "In a Chinese Temple-Garden" (Ketélbey). The choir also met each week to sing Indian, Japanese, Chinese, and other melodies.

Another group, interested particularly in migrant workers, prepared slides which showed transient families en route from orange groves in Florida to oyster beds, to cotton and tobacco fields in the southland, to grain harvesting in the middle west; to the north to assist in preparing for market sugar beets, lumber, and apples; on to asparagus beds, grape vineyards, and fruit farms along the Pacific coast.

Each class planned to present to fellow students and their guests the results of its study. The Junior High Council met again and again in an attempt to correlate these efforts in a program which would have unity as well as variety and which would be representative of many groups, yet would not be too long. This was not an easy task, and the final presentation would not be termed "perfect" from the point of view of an experienced producer. However, the program given following the parent-pupil supper that Sunday evening was the result of creative, cooperative effort on the part of forty-five boys and girls who through directed study, trips, handcraft, music, and drama had reached a new understanding and appreciation of some of the national and racial groups which form America.

## THE PROGRAM ITSELF

Table decorations were in keeping with the theme of the class presentation. For example, mothers and fathers of eighth-grade boys found on their table a replica of a Mexican fruit cart, brought by a junior boy from southern California; the migrant table bore a burlap-covered hut, and a "flivver" of dolls representing a family en route from one crop to another; the clever placecards at the speakers' table were fashioned by one of the girls from pictures of young people in the group studied. At the back of the room, tables were arranged to display books used for reference in the unit and posters made with pictures supplied by the Missionary Education Movement, denominational headquarters, the Council of Women for Home Missions, the Child Labor Commission, and other agencies. Here, too, appeared various trophies owned by Fellowship members or borrowed for the occasion—and all pertained to the peoples studied.

The program proceeded entirely under the direction of the boys and girls. The Junior High choir sang "The Japanese National Anthem," "The Jasmine Flower" (Chinese), and "The Sun Worshippers" (Zuni Indian Melody) preceding the serving of the supper. The president of the Junior High Fellowship, an eighth-grade girl, welcomed the guests

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\* Associate Director of Education, The First Methodist Episcopal Church, Evanston, Illinois.

† The intermediate manual, *Meet Your United States* (written by Mary Jenness and published by the Friendship Press), suggested the theme and supplied some of the material used in planning the unit here described.



# A Youth-Week Experience

By ROSS SNYDER\*

DO YOU wish to have an effective life? Do you believe that religion has something to contribute toward such a life? If so, do you feel that there should be a special high point in our church program once a year when our church brings in two of the best people available in order to upset us and our usual round of complacency and to help us to come to grips with ourselves and the central elements of an effective life?

## THE BEGINNING

Because the leadership of Prospect Church felt that the large majority of its young people would answer these questions positively, a rather comprehensive Youth Week program, built around the theme of life architecture, was launched at the beginning of Lent two years ago. The services of two well-known leaders of youth were secured—Mr. H. C. Mayer of the American Youth Foundation, and Dean Wicks of Princeton University. Dean Wicks spoke at a Monday evening meeting for parents on how we can help our children to a vital religion. Mr. Mayer spent the week in meeting with the junior high, senior high, and older young people's groups and with the leaders of the church young people.

## THE PROGRAM ITSELF

The results of this initial experiment were so gratifying that the Council of Education immediately appointed a committee to start plans for the second annual Youth Week. A young man of the church was made chairman of the committee consisting of the pastor, the director of Christian education, and representatives of the young people's groups, parents, teachers, the Council, and the Session. This committee functioned over a period of ten months in preparation for last year's event. Dr. Ralph Cooper Hutchison, President of Washington and Jefferson, and Mr. James Ellenwood, Executive Secretary of the New York State Y.M.C.A., were secured. The program for the second Youth Week shaped up as follows:

### SUNDAY, MARCH 1

- 11:00 A.M.—Church service: Sermon by Dr. Hutchison, "The Christian Message for Youth."  
3:00 P.M.—Meeting of youth leaders: "What the church has to contribute to the life of its young people."  
6:30 P.M.—Parents' reception: for young people and their leaders, followed by closing address by Dr. Hutchison.

### SATURDAY AND SUNDAY, MARCH 7 AND 8

Weekend for young people at Camp Ockanickon, with Mr. Ellenwood as conference leader. Theme: "Effective Living."

### THE SUNDAY AFTERNOONS OF MARCH

Meetings for the ninth-grade intermediates under the leader-

ship of Mr. Harold McConaughy, a popular "Y" and camp director from a neighboring community. Theme: "A Pattern for Living."

At the church service on the first Sunday, representatives of the young people assisted in the service. About fifty per cent of the morning congregation were young people. Sixty leaders attended the afternoon conference; these being teachers of the senior and intermediate departments, officers of the youth organizations of the church and of the Council and Session, public school class guides, and leaders among the parents. Dr. Hutchison gave to these leaders a new sense of the worth and destiny of what they were doing by his forceful presentation of three indispensable contributions which the church can make to the lives of young people and which no other agency is making—the will to goodness, an adequate philosophy of life, and a center of emotional integration. The Sunday evening reception by parents for young people and their leaders proved to be a happy affair, giving promise of much greater development another year. A committee of forty mothers carried this plan through.

The camp week-end, with its mixture of fun and hard thinking, is still a subject of happy recollection. Sixty young people attended. The week-end opened with Saturday lunch. Three one-hour conference periods were held under Mr. Ellenwood's guidance in the following areas: "What is the reason for living?" "What has religion to do with this kind of living?" "What pattern for life?" Discussion was aided by a program folder for

each person which listed under each topic some eight or ten questions on how to apply the suggested points of view to living. The most effective contributions seemed to be Mr. Ellenwood's testimony in regard to his personal method of praying and the presentation of Dean Wick's reason for living—"to cooperate with others to make something better become real." The first conference was held following lunch on Saturday; the second, at five o'clock. The time between was given over to active outdoor recreation. Saturday evening was unadulterated fun, with old-fashioned square dancing and group medley competition, topped off with a moonlight hike. The third conference period was at 10:30 Sunday morning, the week-end officially closing with Sunday dinner.

## THE RESULTS

What has been accomplished?

For one thing, the results have been sufficient to commit the church to the policy of bringing in annually one or two men who have proved their ability to help our young people, parents, and leaders to meet head-on, as it were, the question of the interpretation and working of religion in their lives.

(Continued on page 35)

\* Director, Educational Department, The Prospect Presbyterian Church, Maplewood, New Jersey.



# What Are the Facts?

## Concerning the National Child Labor Amendment

**M**UST children work? Is it necessary in America at this time for children to be employed in industry? Is the welfare of children a matter of legitimate concern to the nation? These questions are now before the American people in the form of a proposed Amendment to the Constitution. The text of the proposed Amendment<sup>1</sup> reads as follows:

SECTION 1. The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age.

SECTION 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by Congress. (Page 12.)

This Amendment is merely an enabling act. It does not regulate child labor, but specifically places the right to regulate child labor within the legitimate field of activity of the Congress of the United States.

This Amendment was passed in 1924: in the House, by a vote of 297 to 69; in the Senate, by a vote of 61 to 23. It had the endorsement of all political parties. President Coolidge, during whose administration the Amendment was passed, and President Roosevelt definitely endorsed the Amendment.

### THE NEED FOR FEDERAL LEGISLATION

Federal legislation is needed because of the difficulty of enforcing in one state, legislation which is more progressive than that found in neighboring states. Unfair competition results. Because a large amount of the goods manufactured in America is destined for interstate commerce, there should be some common agreement enforced in all the states regarding the use of child labor. Moreover, the present situation indicates that state legislation has not been successful. Today, only seven of the forty-eight states have adopted the sixteen-year age minimum for working during school hours.<sup>1</sup> (Page 20.)

### THE NEED FOR AN AMENDMENT TO THE CONSTITUTION

Child labor in the United States began with the coming of the first factories. The *Manufacturers' and Farmers' Journal* of Providence, Rhode Island, for December 29, 1825, carried the advertisement of a manu-

<sup>1</sup> *Handbook on the Federal Child Labor Amendment*, May, 1936. New York, National Child Labor Committee.

<sup>2</sup> *Annual Report, National Child Labor Committee*, 419 Fourth Avenue, New York City, 1936.

facturer for families "consisting of four or five children each, from nine to sixteen years of age."<sup>2</sup> (Page 8.)

This situation became increasingly serious and the public conscience was aroused. The National Child Labor Committee was organized in 1900. Agitation for federal legislation began to be voiced in 1906, but not until 1916 was the first Federal Child Labor Law passed. The law went into effect September 1, 1917, but was declared unconstitutional by a five-to-four decision of the United States Supreme Court on June 3, 1918.

The following year, a second attempt was made to regulate child labor by a different federal law but this, too, was declared unconstitutional. The ground on which the acts were declared unconstitutional was that they transcended authority delegated to Congress. Therefore, it will be necessary to secure an Amendment to the Constitution if Congress is to act on this matter.

The states have been slow to vote upon the Amendment. Since 1924, twenty-four states have ratified it. These are shown on the accompanying map. During 1937 the legislatures of the following states will be called upon to consider the Amendment:

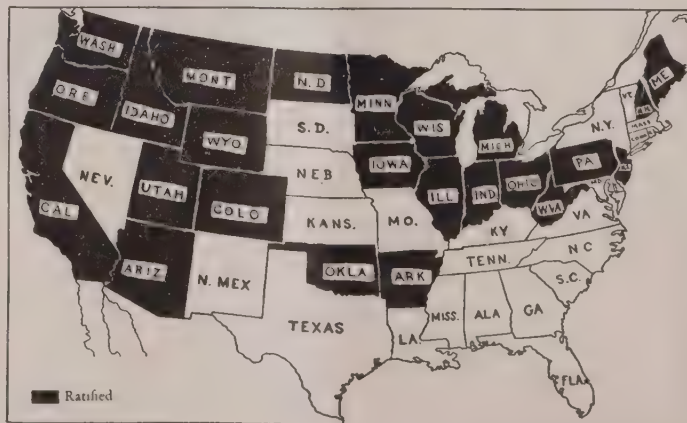
Connecticut	Massachusetts	Rhode Island
Delaware	Missouri	South Carolina
Florida	Nebraska	South Dakota
Georgia	Nevada	Tennessee
Kansas	New Mexico	Texas
Maryland	New York	Vermont
	North Carolina	

### THE NEED FOR PRESENT ACTION

At present, child labor is definitely on the increase. As soon as provisions of the industrial codes were rendered invalid, child labor began to increase. This is evident from the official reports to the Federal Children's Bureau concerning employment certificates issued to fourteen- and fifteen-year-old children in ten states and in ninety-eight cities in other states in which there has been no change in the state child labor law and for which comparable data were available for 1935 and 1936. From January 1, 1936 to June 1, 1936, the number of employment permits issued to

children of these ages in such areas showed an increase of 150 per cent over the same period in 1935.<sup>2</sup> (Page 4.)

"With child labor no longer barred by codes, with employers once more free to fix their own wage rates and to hire children for as little as they will accept, young children are again entering the labor market to compete with adults and are getting jobs."<sup>2</sup> (Page 26.) The





Children's Bureau of the United States Department of Labor reports that thousands of children under ten years of age are being employed in the sugar-beet industry, in the turpentine industry, in street trades, and in tenement home work. The wages being paid children in industry are very low. Moreover, according to the report of the Chief of the Children's Bureau, there is increasing carelessness about the enforcement of state laws regarding child labor.

The increased efficiency of machines is making the problem of employment a difficult one to handle. The projection of children of school age into the industrial order greatly increases the difficulty of solving the problem.

#### WHO SUPPORTS THE AMENDMENT?

The Child Labor Amendment is a non-partisan measure. It has been officially endorsed by over thirty influential national organizations representing a broad cross-section of American citizens, regardless of political, religious, or other affiliations. The following are among the endorsing organizations:<sup>1</sup> American Association of University Women, American Farm Bureau Federation, American Federation of Labor, American Legion, Council of Women for Home Missions, Federal Council of the Churches of Christ in America, National Federation of Business and Professional Women's Clubs, National Congress of Parents and Teachers, National Council of Jewish Women, National Education Association, National League of Women Voters, Young Women's Christian Association.

A Non-Partisan Committee and a Catholic Citizens' Committee, each including many distinguished lawyers, business men, clergymen, and leaders of civic organizations, are working for ratification.

The American Institute of Public Opinion recently took a poll of the nation on the matter of the Child Labor Amendment.<sup>2</sup> In all states except three there was a majority vote for the Amendment. The total vote showed 61% of the nation in favor of and 39% opposed to ratification.

#### WHO OPPOSES THE AMENDMENT?

The *Handbook on the Federal Child Labor Amendment* gives three groups of persons who are opposed to the Amendment: first, those who believe that the adoption of this Amendment would be a violation of the principles on which this Government was founded; second, those who are misinformed or who have misunderstood the purpose of the Amendment; and third, those who oppose the Amendment because they profit by the employment of child labor or because they are willing to sacrifice children rather than permit any extension of control over industry. The latter selfish persons provide the real opposition. "It is this group which is circulating throughout the country misleading and untrue statements about the Amendment, its origin, purpose, and scope."<sup>1</sup> (Page 36.)

The National Association of Manufacturers, the southern textile group, the Pennsylvania Manufacturers' Association, the Tennessee Manufacturers' Association, the Georgia Manufacturers' Association, and the New York State Economic Council are among the groups which have lobbied against the Amendment.<sup>1</sup> (Pages 37ff.)

Most of the newspapers in the country have also opposed the Amendment, many of them quite vigorously. However, *Editor and Publisher*, an influential trade journal of news-

papers, has issued a stinging rebuke to the newspapers for their opposition, and one of the most influential editors, William Allen White, says in the issue of the journal for March 30, 1935, "The newspapers should stop their fight on the Child Labor Amendment. It is discrediting the newspaper profession and weakening our just position in other matters."<sup>1</sup> (Page 41.)

\* \* \* \*

Must children work? Only the organized and untiring support of the unselfish interests throughout the country will make possible the ratification of this Amendment by the necessary number of states. What is the situation within your area? What definite steps can your group take to support this Amendment? Further information may be secured from the National Child Labor Committee, a non-partisan organization with headquarters at 419 Fourth Avenue, New York City. This organization has a new service, a lantern slide lecture on child labor, which will be loaned for \$2.00 and return postage.

## Associate Editor Closes Her Work with the International Council

GLORIA DIENER recently presented her resignation as Associate Editor of the *International Journal of Religious Education* and closed her work with the International Council on December 19. Miss Diener came to the International Council on March 1, 1926, and was associated with the *Journal* since the spring of 1927, first as Editorial Assistant and in recent years as Associate Editor. During the past year she was also Advertising Manager. She was married on December 29, 1936, to Rev. Carl A. Glover, Pastor of the First Union Congregational Church, Quincy, Illinois. The wedding took place in the home of her parents, Mr. and Mrs. D. M. Diener, in Enid, Oklahoma.



Gloria Diener Glover has made a distinctive and valuable contribution to the *Journal* during these years. In the selection of material, in general make-up and arrangement, and in its artistic features, she has rendered especially notable service. She had a wide experience in the local church and always contributed that point of view to the plans for the magazine. In addition, she aided in editing the other publications of the Council, did a certain amount of field work, and served as faculty member and director in the summer camps of the Council. As a member of the staff, she shared helpfully in considering general program and policies. Plans for carrying on her work are announced by the General Secretary on another page.

The members of the Board of Editors express to Mrs. Glover their own good wishes and those of her many friends in the *Journal* constituency for happiness in the years to come.

—THE BOARD OF EDITORS

<sup>1</sup> Reprint of National Child Labor Committee from the *New York Herald Tribune*, Sunday, May 24, 1936.



# More Devotional Practices for Discouraged Teachers

By WILLIAM GRIME\*

## I

ARE you an unhappy teacher because you want to be, because this seems to give you an honest excuse for giving up your teaching? Have you so reduced your capabilities as a teacher that you seem to have nothing to live up to? Have you worked yourself into the frame of mind that has made you conclude that the sooner you are released, the better for the school?

If you are trying to appear a worse teacher than you really are, if you want to express to your class less than you really think and know, be sure to read Matthew 5:15, 16.

Then consider the following: "To have light (time, talent) and keep it in darkness, to have some radiance in you, though it be the slender flame of a candle, and hide it, to refuse to set it out where the younger generation that so desperately needs it can get its full effect—that is hypocrisy too."

You see, this kind of reasoning is a serious matter. What we do not express tends to die, and what we do express tends to live. We all have to watch ourselves lest we turn our seeming honesty into dishonesty, lest we try to appear less qualified as teachers than we really are. Therefore, if this suggestion meets your need, perhaps you will try to pray more often: "Above all things, Master, help me to make an honest use of the light I have."

## II

Are you teaching because at the beginning of the year you heard your minister make a plea for teachers? Have you been so unhappy that you are looking forward to your last week of teaching?

Try this: Read Luke 9:51 and Mark 10:32. You will notice that this is the picture of Jesus facing his last week of teaching while in the flesh. Try to see first what his obstacles were. Note that his disciples had failed to understand what he was trying to say to them, as in Mark 8:33, Matthew 20:20-28. By all means, give a thought or two to Matthew 20:28. When you have finished your reading and study, then try to make a picture of Jesus out of your findings that you can hang on the walls of your imagination. See if this picture challenges you to new courage, new determination to have the same quality of unbreakable moral earnestness adorning your spirit.

When you are quiet, ponder over these words: "There is waiting a work where only your hands can avail; and so if you falter, a chord in the music will fail." Now perhaps you will feel like offering the following prayer: "O blessed Jesus, if there is anything that you have left undone in your teaching that I can do, count on me to do it."

*In the Journal last month, Dr. Grime dealt with some devotional methods for teachers of religion. These are continued in the accompanying article. Readers would find it helpful to re-read the previous discussion along with this.*

## III

When achievement day comes, are you downcast when you compare the work done by your group with that of other groups? Does this day fill your heart with regrets because you have not accomplished more? Do you concern yourself about results so that you lapse slowly into distrust? Are you disheartened because your efforts have not brought about more definite evidence of changed personalities in your students?

If you are discouraged through contrasting your success with that of others, try this: First of all, read Luke 12:48; 19:12-26. You see, our Lord would here meet your need by helping you to balance your thoughts again. You are not to compare your achievements with teachers who have had greater advantages than yourself. "To whom much is given, much shall be required." But you are to contrast your success only with those who have had the same amount of experience, the same chances for experimenting with the better skills, and the same opportunities to study backgrounds that you have had. Your success on this basis may be an even greater triumph than that of the more experienced teacher.

If you are one who over-worries about results, perhaps this suggestion will help you. Go through one of your Gospels and see how often Jesus counseled his teachers not to over-worry. Then in your meditation try to face these simple facts:

There are some factors in every teaching situation for which you are entirely responsible: such as, thorough preparation; willingness to guide, not push; readiness for emergencies; and joyful consecration.

There are some factors in every teaching situation where your control is limited. For instance, you cannot determine what judgments your students will pass on your teaching and you cannot force your students to put your teaching or your class experience into practice. Therefore, worry only about the situations that you can control and do not worry unduly about factors that you cannot control. In short, do not over-worry about results. Leave these to God. "Cast thy burden upon the Lord and he shall sustain thee." If you cease to worry about factors in every teaching situation that are beyond your control, this may well bring you the extra tool of getting your whole mind and soul into your work as a teacher.

## IV

Are you troubled about the way you handle race prejudice? Do you hate Jews, Russians, Polish people, and Negroes? When questions arise as to how we ought to get along better with these people, do you try to change the subject? Are you one of those frank persons who feel satisfied when you have aired your point of view, feeling that Christianity should not mix up with social questions?

Try this: First of all, read Matthew 6:6-13. Now, realizing that you are in God's presence, read the Lord's prayer

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again and stop after the first two words. Then reflect on the word "Our."

If you cannot get started, I suggest that you read these thoughts as a stimulant. They came from a great student of the Bible and they are the fruit of his deep meditation on this all-important word.

This very first word "Our" is the most difficult of all, for to lay aside selfishness is the hardest thing in the world. However, this is what we have to try to do when we approach this prayer in the spirit of Jesus. The word includes, "All those who are separated from us by impassable barriers, those who are so far above us that we cannot reach them, those who are so far beneath us that we reckon the slightest act of human recognition as a gracious condescension, all those who belong to the opposite faction in politics, those who belong to hostile nations, those whose religion or whose irreligion wars with our deepest conviction; all those who are outcasts, too, and criminals, the enemies of society, and those—it is hardest to remember—with whom we have had disagreements, quarrels, those whom we feel we cannot like." He is our Father only in connection with these others also. . . . He is their Father as much as ours, and we cannot say "Our Father which art in heaven" unless we have first learned to say "Our brothers who are on the earth."

#### V

Are you discouraged because you appear to be losing your temper too often in class sessions? Perhaps you sent someone home or you shook the wrist of a student which caused a parent to get indignant with you and leave the church. As you have thought about this lack of poise and this inability of yours to handle such situations well, you have imagined all sorts of negative results and have concluded that you are not fit to teach.

Now a situation like this calls for careful analysis. Are you going to spoil your influence with the rest of your class by refusing to give them a chance to think about the matter? Are you going to throw away the opportunity to tell your class you regret this losing of temper even though it is going to hurt your pride by doing so? What impressions will you leave with your students as to the practical value of religion to solve such matters if you quit under such circumstances? When failures come, are we as leaders to assume the responsibility for such failures or are we to look around for something or someone to blame them on?

I counsel you to think long about these questions before you toss them out of your mind. Then take the suggestion of an old saint and read the thirteenth chapter of First Corinthians every day for a month. Try to feed your heart and mind upon it and try your best to live it. This has been a re-creating experience for many.

#### VI

Are you perplexed because of the lack of cooperation of parents? You have visited the homes of your students, have had parish meetings, and have appealed to them through your church papers, yet parents give you excuses for children's absences that they would never give to a public school teacher. Ah, yes, I know this situation does take the very life out of you!

Try this: Kneel and ask God to awaken the ambition within you for "the glorious privilege of being independent." You hear other teachers who are not able to stand this parental indifference saying, "What's the use?" and looking for the first chance to quit. Well, continue asking God to make you a really independent teacher who will not follow the crowd and retreat when the battle is hardest. Keep this up,

*(Continued on page 34)*

## New Associate Director of Young People's Work

*A Statement by the General Secretary*

THIS is to announce to the constituency and friends of the International Council that Rev. Ivan M. Gould has been appointed Associate Director of Young People's Work of the Council. Mr. Gould is at present Associate Minister of St. Marks Methodist Episcopal Church of Rockville Centre, New York. This appointment has been made after long and careful consideration and with the approval of the Board of Trustees and the proper officers of the Council.



Mr. Gould is twenty-eight years of age. He is a graduate of Syracuse University and Union Theological Seminary, after outstanding work in these institutions both in the classroom and in student activities. He was president of the student body at Union Theological Seminary during his last year there. Since leaving Union he has been associate minister of the church which he now serves with joint responsibility for preaching and pastoral work and the leadership of the youth program. He has also been active in the work of numerous state and national organizations which are carrying on youth activities. He has had a varied and extensive experience in youth camps. He has been active in the interdenominational work of his own community and county. During the past few years he has been sent on two missions to Europe. In 1930 he was a delegate to the World Student Christian Federation at Cologne, Germany, and in the summer of 1936 he was sent by the World Alliance to the World Youth Congress at Geneva, Switzerland.

On the basis of personal conference with Mr. Gould, of conferences between him and the entire staff of the International Council, and also of conversations and communications with numerous persons who know him, it is a pleasure to commend him to the constituency of the Council. Enthusiastic statements regarding Mr. Gould's abilities, personal qualities, and prospects for a large service have come from a variety of prominent persons in many churches and agencies. For instance, Dr. Henry Sloane Coffin, President of Union Theological Seminary, writes: "He had a very good record here at the Seminary, not only for scholarship, but in his personal relations with students and faculty. He was chosen president of the student body in his senior year and was an agreeable man for both students and faculty to work with. Gould is skillful in human relations, has decided administrative talent, and in a variety of ways has enjoyed a rather broad experience."

We believe that Mr. Gould has the academic training, the range of experience, and the natural aptitudes which will qualify him well as the Associate Director of Young People's Work and make it possible for him quickly to assume the full responsibility for our youth work.

This addition to the staff has been made possible through special contributions for the young people's work secured during recent months from some denominations, individuals, and one foundation.

Mr. Gould will begin his new work February 1, 1937.

—ROY G. ROSS





SCENE FROM DRAMATIZATION OF "ABIGAIL, THE PEACEMAKER"

## A New Plan for Intermediates

By MATTIE CRABTREE BLOMQUIST\*

IN ATTEMPTING to strengthen the work of the intermediate department of our church school, we are aware of two major problems which we are attempting to solve by reorganizing the department. The problems which face us are common to most church schools. *First, how to develop a social group* in which each child may share actively and effectively. The children in our church school come from a wide area which includes three public schools and at least as many private schools. Obviously, there is a lack of social unity which must be overcome in the development of genuine community life. *Second, how to plan a well-balanced program* which will stimulate creative activity of a high order, produce desired emotional changes, and give to the children an intellectual understanding and interpretation of religious history and literature. With these problems confronting us, we have evolved an organization of the work of the department which includes a Boys' and Girls' Council, several "activity groups," and a lengthened general session.

A study of the day schools in our community was illuminating. From them we learned the value of correlation, the use of the project method, and the importance of pupil activity. Religious instruction is part of the child's educational program and should be correlated with day-school instruction.

Sixth-grade children study early European history in the schools in our community. Emphasis is laid on feudalism, the crusades, the Renaissance, the Reformation, and the place of the church in the life of the people. With this as a background, it is not difficult to give the children a general understanding of church history. This is presented by the leader of music in connection with the study of hymns. Reference to H. Augustine Smith's *Lyric Religion* enables

us to make a "date-line chart." An outline is made of the great movements in history which form the background of hymns which we learn. After the fifteen-minute study of hymns, the department leader conducts the worship service. The responses in the worship service are gradually memorized by the children. Further memory work is provided in connection with the study of the Bible itself. This study is planned to cover three years and includes: (1) the study of translations; (2) the classification of the books of the Bible; and (3) summaries of the books of the Bible, with emphasis on their historical significance. This part of the program is brief. Reviews are frequent. The "lesson-story" is presented by an experienced story teller who makes an effort to present Old Testament literature dramatically, vividly, and with a wealth of interesting detail. This concludes the general session.

Perhaps the reader objects, "You have given no opportunity for free discussion by the children." Occasionally questions are asked, but only when the leader is confident that the reply will be thoughtful and pertinent. Self-expression and free discussion find their place in the "group activities."

Group activities begin twenty minutes before the end of the church school hour and continue as long as teachers and pupils care to work—frequently for an hour or more. Representatives of the various groups report results at the conclusion of a unit of instruction and thus share the project with the entire department. The activities which we have evolved during the past year are as follows:

1. *The Biblical Drama Group.* The purpose of this group activity is to familiarize the children with the biblical incident which is the basis of the drama, to enable them to portray the characters with fidelity, to stimulate that emotional response which is essential in vital religious instruction, and to cultivate moral values: for example, a sure

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sense of responsibility, good teamwork, self-confidence, unselfishness, and other qualities which emerge in groups of this kind. The biblical dramas are related to the "lesson-story" which is presented in the general session. No effort is made to create perfect productions; emphasis is laid, rather, on the development of desirable attitudes. Occasionally, a play is written by the children. This stimulates research and familiarizes the pupils with biblical materials.

2. *The Handwork Group.* This group makes maps, dioramas, posters, and models which familiarize the children with the background of the "lesson-story." We believe this procedure makes Old Testament history more vivid. Certainly the working together of members of the group on a general project does much to create comradeship and group unity. Handwork done by this group is often presented to other departments in the church school and used by them in their class instruction.

3. *The World Friendship Group.* This activity is aligned with the general world friendship theme which has been adopted by the church school for the year. The summer session was devoted to the study of Japan, and included the making of a miniature Japanese village and a Japanese dish-garden and the collecting of material for a scrapbook illustrative of the work of Miss Annie Howe, a member of our church, in Glory Kindergarten in Japan. The group is now actively interested in a Mexican project. A visit to a settlement house in a Mexican community, a party for a group of Mexican children, Christmas gifts and letters to Mexican children are included in the achievements of this group. World friendship and peace are stressed, and this group plans the Armistice Day program for the church school. Missionary plays, a Mexican museum, and visits to the Art Institute to view Mexican art are other plans which may be developed.

4. *The Social Service Group.* One purpose of this activity is to strengthen interest in church school benevolences. Social imagination is quickened, comradeship with other groups is fostered, and an effort is made to create in each child a sense of responsibility toward the group studied. The plans include the making of a pictorial map indicating the institutions to which our church school contributes; a diorama illustrating the work of the United Charities; a study of the work among lepers, which consists of the making of slides to accompany a stereopticon lecture to be written by the group in collaboration; the making of linoleum block prints to illustrate a story which the class will write about a Sunday school missionary; and the making of scrapbooks for our own church school library.

6. *The Newspaper Group.* The department newspaper familiarizes the children with church activities, enables them to see the church as a whole, provides for the dissemination of information regarding the church school, and strengthens the children's interest in and loyalty to the church. It provides a channel for creative writing, develops initiative, encourages responsibility, and strengthens group consciousness. We hope to interest the children in this group in making a chronological outline of the life of Christ; in printing pertinent facts relating to world friendship and to our church school benevolences; and we hope to include in the newspaper columns some of the prayers, plays, and Bible stories which have been written by church school children.

7. *The Orchestra Group.* This recently organized group has aroused enthusiasm among the children. The orchestra will supplement the music of the general session and share in the musical program for the church school. The discipline

of an orchestra is invaluable. We believe the orchestra will also be a real factor in building up an understanding and appreciation of church music.

Leaders in other church schools have questioned us regarding details of our plan, "How do you determine membership in each group?" Membership is elective; the child selects that activity in which he has the greatest interest. We believe this is good psychology. "How do you find time for such an extensive program?" We begin promptly; thirty minutes are spent in music, worship service, and Bible drill; ten minutes are devoted to the "lesson-story"; and twenty or more to activities. "Where do you find materials for the world friendship and social service groups?" In magazines and by writing to the institutions which are studied. Sometimes a speaker is secured who appears before the church school. "Don't the children go to Sunday school to learn the Bible?" Yes, and to acquire Christian attitudes. We are testing the children's attitudes and biblical information by means of "True and False Tests" which we have compiled. "How do you familiarize parents with the new plan?" Through letters to them asking their cooperation in carrying out a project, through the newspaper which the children edit, and through the exhibition of the children's work on Children's Day.

## Adjustments in Staff Duties

*An Announcement by the General Secretary*

ELSEWHERE in this issue announcements are made to the friends of the *Journal* and the International Council of the resignation of the Associate Editor of the *Journal*, Miss Gloria Diener, now Mrs. Carl A. Glover, of Quincy, Illinois, and of the appointment of Rev. Ivan M. Gould as Associate Director of Young People's Work. As a result of these changes, certain adjustments in staff responsibilities have become necessary.

Dr. P. R. Hayward, Chairman of the Board of Editors, will give more time in the future to the *Journal*, taking over certain of the actual work previously performed by Miss Diener. He can do this because of the detailed executive leadership in young people's work that will be assumed by Mr. Gould. Miss Miriam Hausknecht, who served efficiently for a number of years as Miss Diener's secretary and assistant, will become Editorial Assistant, taking over the remainder of the editorial work formerly done by Miss Diener. Extra secretarial help will be provided so that Miss Hausknecht can do this. With this plan we believe that the high quality of form and content that has marked the *Journal* and to which Miss Diener made such a significant contribution during the years will be fully maintained. The work as Advertising Manager which she had recently carried will be taken care of for the present by Miss Hausknecht.

In the meantime, Dr. Hayward will continue to serve the Council as Superintendent of Curriculum Development, although the amount of his time available for such work is much less than we all desire. It is expected that in a reasonable time he will devote his full energies to the two related fields, the *Journal* and curriculum development.

With these adjustments, we believe that we are making full and effective use of the resources of the Council in meeting the numerous important needs in its program.

—ROY G. ROSS



# Preparing Young People for Church Membership

By WALTER DAVID KNIGHT\*

IT IS well known that the average church member is extremely ignorant of the facts that should be familiar to an intelligent church member. Why is it? Simply because we have not taught them! Pastors are increasingly conscious of the need for adult schools of religion to stop up this gap, but meanwhile there is no excuse for neglecting careful and systematic training of our youth who come for the first time to the Communion Table. Our immediate concern in this article is the specific preparation which is made for that group of young people who will unite with our churches at the coming Easter ingathering.

What do we expect to do with and for these young people?

## PERSONAL COMMITMENT TO CHRIST

We wish, first of all, to help them to understand just what it means to join the church. We want them to come because it is their decision and not because parents or minister wish them to come, or because some of their associates are doing it. They are confirming vows which have been made in their behalf when they were baptized, or, if they have not been baptized, they are making those vows for themselves. In either case, the significance is identical. They are committing themselves to Christ and to his Way. We must help them fully to understand all that this commitment implies, and we must help them to want to make that act of self-dedication.

We should inspire them to use all their intelligence in making their decision. Just as a good citizen is expected to know something of the history, ideals, and symbols of his country, so the church member should know the factual material which is the foundation of Christian thinking. We shall expect new members to be able to answer such questions as: How did the church start? What is its genesis in history? What is the meaning of the symbols, language, and other things which we use in thought, in worship, and in Christian action? We want new members to have a sense of God's presence, of the meaning of prayer, of the helpfulness of Bible study and meditation, of God's purpose in history, and of the world-wide mission of the church. Above all, we should imbue our youth with the conception of the church as a fellowship of those who are dedicated to Christ and his cause. Young people are seeking something worth dying for and worth living for, a cause, and we should be able to make them understand that the Kingdom of God is in a paramount sense such a cause. Church membership thus becomes a step, and not a goal.

## SOME SPECIAL PLANS AND MATERIALS

In dealing with this problem of effective church membership, pastors and elders of the New York Presbytery, under the auspices of the Committee on Christian Education, have held conferences to discuss the matter and have prepared materials and methods which are now widely

used among the churches of the Presbytery. We have concluded that a combination of the inductive and catechetical methods is desirable. We are not afraid of some measure of indoctrination, for there are some things which we most surely believe and we teach them as truth based on historic facts and characters. We have set ten weeks as a minimum for a "Confirmation Class." We have striven to bring church school teachers and parents into the teaching process. Parents are oftentimes indifferent, especially as they have always in mind the full schedules of their children who have homework, music lessons, and dancing classes. A tremendous amount of time and effort is necessary to overcome this indifference. Church officers have been stimulated to make this a matter of study and prayer; in many cases they have been supplied with the material which the children are studying.

The pastor or teacher cannot hope in ten weeks to give all the facts which are important, nor can he expect pupils to remember them if he does. He can help the pupils to discover for themselves what they do know and can inspire them to want to know more. An alert pastor can help prepare these young people against the shocks to their faith which are bound to come as they branch out into science and other fields. He will be constantly aware that the atmosphere of the world is one of cynicism and of doubt. He can open doors into richer thinking and living. If he is wise, he will not *argue* the existence of God or the divine character of our Lord, for by that process he would create the false impression that argument is the basis of our faith. He can share his own radiant faith. He will be constantly aware that the symbols which we use are often nebulous to young people. Such a term as "Savior," for example, needs careful explanation. He can encourage them to feel that they are wanted in the church and that the church has a real and challenging task for them.

One of the most important features of the materials which we use is the quiz, or "self-examination," as we call it. The pupils are expected to study faithfully the questions which are provided for them. Many of the questions carry a Scripture passage which suggests an answer. They are expected to look these up in their Bibles. In answering questions, we encourage them to think that the "right" answer is *their* answer. These papers are never graded, for Christian attainment is not a percentage matter. But by these lists of questions pupils are helped to definite thinking on specific questions and the teacher discovers misconceptions and can help to correct them. They are encouraged to ask questions on any subject which troubles them.

A word is pertinent on the subject of receiving these young people. Our method of examination is to conduct a regular class discussion with elders present and taking part in the discussion. In this way they come to understand the spirit of the young people and get sufficient information as to their proficiency in the factual material involved. Fol-

(Continued on page 35)

\* Minister, Mount Washington Presbyterian Church, New York City.



# The Things That Are Caesar's

## A Lenten Play of Peace

By DOROTHY CLARKE WILSON\*

PLACE: *A room in a soldiers' barracks.*  
TIME: *An early evening in spring.*

### Characters

JUNIUS, a young Roman soldier.  
JUSTUS, a centurion.  
GAIUS }  
LUCIUS } *two soldiers*  
A WOMAN  
A GIRL  
AN OFFICER, *servant of the High Priest*

### Scene

A bare room in a soldiers' barracks in Jerusalem. The background is formed either of plain dark curtain drapes or of walls marked into a semblance of stone. Down left, an open brazier in which a charcoal fire is burning, a wooden bench drawn up facing it. Upper left, a small low table. Right, another bench, with a back. Entrance, down right, into an outer courtyard. Entrance, left, into another room in the house. A blind entrance in rear wall, right of center, into an inner court, an open space vaguely dusky with the purple light of early evening.

### The Play

(*As the play opens, the light, not too bright, is concentrated on the left section of the stage, so that the brazier, left bench, and table are in its circle, the rest of the room shading into indistinctness.* JUNIUS enters, right, slowly, as if preoccupied with his thoughts. He carries in his hand the garment, wrapped into a bundle. [See "Notes on Production."] For a moment, as he reaches the center of the stage, he stops and stands looking at it, as if realizing for the first time that here in his hands is an object real and tangible. As he looks at it, there is in his manner of holding it an almost subtle change. One feels, watching him, that it is no longer a mere garment but a—Garment, which, by the sudden consciousness of JUNIUS' handling, has taken unto itself life and personality. Lifting it in his hands, he unrolls it slowly and lets it fall to its full length, his hands extended so that while the Garment seems to be contained in the full circle of light, he himself seems to stand just outside. After a few moments, with the same slow thoughtfulness of manner which is not exactly awe or reverence or wonder but perhaps a mixture of all three, he folds the Garment up again, and, going to the table, lays it down with a gesture half of relief and half of reluctance.

(*Standing here in the brighter light, he is revealed more plainly as a young man of more than average height and comeliness, fine featured and square chinmed, with a pair of keen, candid, young eyes that are obviously in the habit of looking both persons and is-*

*sues squarely in the face, as a good soldier of Caesar should do. It is not a somber face, although now a bit graver than usual, for the keenness and candor of the eyes are softened by a constant if somewhat quizzical good humor, and the squareness of the chin is half belied by the good-natured friendliness of a pair of full, mobile lips.*

(*Leaving the table, he goes to the brazier and, getting down on one knee beside it, blows it into a fresh flame, then stoops to warm his hands above it, his back to the entrance, right. Presently JUSTUS enters, right.*)

JUSTUS (*who has entered very quietly*): Junius!

(JUNIUS, startled, springs up and turns toward the door, his every motion giving evidence of a nervous tension. Seeing who it is, he springs to attention and salutes, with hand, palm up, lifted high.)

JUNIUS: Sir!

(JUSTUS comes further into the room, and his figure becomes plainly visible to the audience. He is a man of middle age, of good height and build, with a figure which must once have been as slim and supple as JUNIUS', but now, after some twenty years of service in the Roman army, has become somewhat thick and heavy set. His eyes are both keen and shrewd, but they no longer hold that look of fine discernment and high adventure which belongs to youth. He is obviously a man born to authority, and his rather impressive garb of the Roman centurion becomes him well.)

JUSTUS (*half amused, half irritated*): What's the matter, Junius? I am no enemy, nor yet a ghost, I hope. And yet you look as if I might be either.

JUNIUS: Sir, I—I—it's nothing. You startled me, that's all.

JUSTUS (*sharply*): A soldier of Caesar should never let himself be startled.

As our own Gratus says, he who permits his hand once to tremble has set his foot on the first rung of the ladder of fear. And fear is the next thing to cowardice.

JUNIUS: Sir, you know I am no coward. JUSTUS (*kindly, placing his hand on JUNIUS' shoulder*): Indeed, I do know that. The son of my old friend Gaius could never be a coward.

(*They stand thus in silence for a moment, then JUSTUS drops his hand, and, going to the brazier, warms his hands above it. JUNIUS walks slowly to the blind entrance, right, and stands looking out into the courtyard.*)

JUNIUS (*his mind and senses in a tumult, but hesitant to express what he feels*): It—has been a strange day. I—I'm afraid I did let myself get a little upset.

JUSTUS (*turning and giving him a keen glance, then turning back to the brazier*): Oh—it's natural, I suppose. A crucifixion and a thunder storm, together—But, then, even so, the nerves of a soldier should be tempered with steel, like his helmet. I once saw your father hold a half-dozen Arabs at bay just by the sheer fearlessness in his eyes and the steadiness of his hand on his spear. And even after it was all over and the beasts had slunk away, I would swear his face never paled or his pulse once beat the faster.

JUNIUS: He was a brave man—my father.

JUSTUS: The bravest of the brave. And you are like him. (*He turns suddenly and speaks with a sharp brusqueness which is in itself startling.*) But you mustn't let a little thing like a crucifixion in a thunder storm unnerve you!

JUNIUS (*again obviously startled and unnerved by the suddenness of this speech*): I—I—Sir, it wasn't the thunder storm. I—I don't know what it was, unless—that—that Man—

JUSTUS (*regarding him keenly*): I know what's the trouble with you. You're still remembering Marcus.

JUNIUS (*a bit defiantly*): Well—what if I am? He was my friend. It isn't an easy thing to see your best friend stand up and be beaten to death with sticks and stones!

JUSTUS: I'll admit the "cudgeling" is a bit unnerving. But Marcus knew the penalty for disobedience. When one of Caesar's soldiers accounts his love for woman greater than his loyalty to Caesar, it's time he paid the price. The bones of a coward are worth more to Caesar than his brawn.

JUNIUS: Marcus was not a coward.

JUSTUS (*sharply*): Disloyalty is worse than cowardice.

JUNIUS (*musingly*): I wonder which is worse. Disloyalty to Caesar or—to oneself?

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\* South Portland, Maine.



JUSTUS: Disloyalty to Caesar is disloyalty to self. (*Curiously he picks up the Garment from the table and stands holding it.*) What's this?

JUNIUS (*briefly*): A cloak.

JUSTUS (*shaking it out with a determined gesture*): Whose cloak?

JUNIUS (*his voice restrained*): That—Man's.

(*There is a subtle change in JUSTUS' manner as he handles the Garment. His manner seems to hold a certain respect.*)

JUSTUS: Oh! (*After a pause.*) Well—how does it happen to be here?

JUNIUS: We—cast lots for it. It fell to me.

JUSTUS (*holding the Garment a little away from him, as if he were just a bit afraid of it*): It's—strange it kept so—white.

JUNIUS: He wore another cloak over it—a purple one that the soldiers put on him. (*There is a pause, while JUNIUS stands looking out into the courtyard.*)

JUSTUS: Well—as I said before, he seemed like a righteous man. (*He folds up the Garment and lays it back on the table.*) Let's hope these troublesome provincials will be quiet for awhile! They've been thirsting for this fellow's blood for months. I hope they're satisfied now.

JUNIUS: He—was a brave man, Justus. JUSTUS (*shrugging his shoulders and sitting down on the bench, left*): Yes—brave. I'll say that for him. He had courage of a kind. There was a time when, if he'd only had the sense to match his courage—A week ago, for instance, he had the people coursing at his heels. If he'd struck then, he would have kept everybody guessing. It's possible he might have won himself a throne, if that was what he wanted.

JUNIUS (*in a low voice*): If that was—what he wanted.

JUSTUS: Well, at least he'll make no more trouble. It was on his account we had to call up that extra cohort from Caesarea for this feast day. There was almost a riot last fall when he came here to the Feast of Tabernacles. They mobbed him in the temple and tried to stone him. He had a strange power over men. He walked right through the mob that day, and they fell back to let him pass. I saw them. By the sheer exercise of his will, he seemed somehow to command the situation.

JUNIUS (*approaching JUSTUS and speaking with sudden conviction*): That's it! That's just the thing I felt! Those are the very words—

JUSTUS: What words? What are you talking about?

JUNIUS (*in some excitement*): He commanded the situation, Justus. All through this day I've felt it. They mocked him, scourged him, spit on him, slung mud at him, reviled him, crucified him—and still they didn't touch him! He was stronger—stronger by his very weakness! He was the conqueror, Justus!

JUSTUS (*irritably*): Nonsense! Whoever heard of a conqueror upon a cross!

JUNIUS: There was a power, somehow, in his very silence. I wonder—did we

kill—that power, Justus? (*His voice astir with something akin to fear.*) The voices of the mob are quiet now. . . . When it was over, they were still as death—as if it were their life that had been cut off. . . . But he—we could not kill his silence—

JUSTUS (*sharply, rising from the bench*): You're talking riddles, Junius. I told you the death of Marcus had upset you.

JUNIUS (*more calmly*): Do you remember that story Marcellus the centurion told us about his servant being healed?

I wonder if it wasn't this same Jesus.

JUSTUS (*shrugging*): Perhaps. I don't remember. Anyway, the man is dead, and, judging by the trouble that he made, it is good riddance.

JUNIUS (*lightly, as if to dismiss the matter*): I wonder what will be the next excitement.

JUSTUS: Let's hope we have a little quiet—although I doubt it. I've never seen a feast day yet without a riot. One of the messengers brought word today that there's trouble in the desert.

JUNIUS (*with interest*): Where?

JUSTUS: Down beyond Petra, somewhere. One of the tribes refuses to pay tribute. Say they're starving, and all their silver has to go for grain. Oh, yes, and that reminds me! It's really what I came to tell you. I have good news for you, my boy!

JUNIUS: Good news?

JUSTUS: You're right in line for that promotion. The General thinks you handled that last desert skirmish very cleverly. I think you're going to be made standard bearer.

JUNIUS (*eagerly*): Standard bearer! You—really mean it, Sir? It's always been my great ambition—to bear the Roman eagle!

JUSTUS (*placing his hand on JUNIUS' shoulder*): You'll bear it nobly, like your father. (*The voices of the soldiers are heard outside raised in a rollicking refrain. Sharply.*) What's this? What's all this noise?

JUNIUS: It's my comrades returning. They're apt to be a little noisy—after a day like this. They mean no harm, Sir.

JUSTUS (*toying with the heavy metaled stick he carries as an emblem of his authority*): Probably not. (*With a sly smile.*) But just watch their faces when they see me—and my cudgel!

(GAIUS and LUCIUS enter noisily, their arms about each other's shoulders, intoning in hearty voices, half singing and half speaking, a light Roman ditty.)

GAIUS and LUCIUS (*more or less in unison*):

"Come, my lyre, tune your strings,  
Sing us a song like those Alcaeus sings!

In war and shipwreck still he sang of wine and love. . . ."

(*Spying JUSTUS, their expression changes instantly. Their mouths fall open in amazement, then, somewhat tardily, they spring to attention and salute.*)

GAIUS: Sir—

LUCIUS: Sir—

(*JUSTUS gazes at them sternly for a few moments, then, with a flourish of*

*his staff, he strides toward the door. Turning, he again casts upon the newcomers an intimidating glance, then, seeing that they are not looking, winks at JUNIUS.*)

JUSTUS (*sternly*): I'll speak to you further on this subject, Junius. (*He goes out, and there is an eloquent silence.*)

GAIUS (*in a subdued voice*): Do you suppose we'll get a flogging?

LUCIUS: How could we? We haven't broken any rule. All that we broke was the silence.

GAIUS: And the Jewish sabbath.

LUCIUS: Justus is no Jew. He's just—a just centurion. (*Laughing at his own wit.*) Ha, ha! Did you hear that! Justus is just a just centurion.

GAIUS: I wouldn't laugh too much if I were you.

LUCIUS: Why not? Afraid I might die laughing? Did you ever hear of a man being slain by his own wit?

GAIUS: No. But many have been for their witlessness.

JUNIUS (*chuckling*): Bravo, Gaius. You got him that time!

GAIUS: And Justus was looking straight at you, I'll swear it!

LUCIUS: But it was at you his big stick pointed. I'd far rather take a flogging from his eye than from his cudgel.

JUNIUS (*laughing a little as he sits down on bench, right*): You'd better give up, Gaius. He'll always have an answer for you.

LUCIUS (*who carries under his arm a makeshift bag, and who now falls to his knees and starts emptying its contents on the floor*): I have a riddle for you. Tell me—why is the tongue of Lucius like the tail of a dog?

GAIUS: That's easy. Because it's always wagging.

LUCIUS: Right. Remember what the mighty Publius said, "It's the fool who holds his tongue."

JUNIUS (*good-naturedly*): You'd better finish it. What Publius really said was, "Let a fool hold his tongue, and the world will think him a sage."

LUCIUS (*innocently*): Really, now? I've always wondered, Junius, how you did it?

JUNIUS: Did what?

LUCIUS: Made people think you were so wise. But Publius explains it. Good old Publius!

(*JUNIUS laughs good-naturedly. LUCIUS finishes emptying the contents of the bag on the floor and gets up from his knees.*)

JUNIUS (*leaning forward*): What have you there?

LUCIUS (*pawing over the lot with his hand and speaking contemptuously*): At first glance I would call it a little bit of everything. But now I look again I see it's just a vast amount of nothing.

GAIUS (*leaning over and picking various articles from the pile*): What do you expect—that thieves should be clad in kings' raiment? Quite a tidy pile, I should say, considering the three poor beggars who once owned them. Take this coat, for instance—And this crimson girdle—(*He holds up a soiled, striped garment and shakes it out, then holds up the girdle.*)



LUCIUS (*critically*): The coat's not bad. It belonged to that fellow on the left, the one who cursed so loudly. I'll wager he lifted it off some wayfarer—then he himself got lifted—on a cross. I'll throw you for it, Gaius.

GAIUS: What do you want it for? To wear?

LUCIUS (*contemptuously*): You think I'd wear a coat belonging to a Jew?

GAIUS: Then what do you want of it?

LUCIUS: I don't. But if the lots fall right—(*Shrugging.*) Well, it might bring a silver shekel in the market place. (*He pulls four "tali" from his girdle and casts them on the floor.*)

GAIUS (*leaning forward*): How much?

LUCIUS (*shrugging*): Four. The lowest possible. Four aces.

GAIUS (*casting the lots*): Eleven it is. Want to cast, Junius?

JUNIUS (*rising and going to entrance, rear*): No, thanks. I have my share already.

LUCIUS (*with a significant glance in JUNIUS' direction*): What's the matter with him?

GAIUS (*shrugging*): Perhaps he's—met a maid. They say love makes men queer.

LUCIUS (*in a lower voice*): It's Marcus' death, more likely. It isn't easy to see a comrade taken out and stoned for disobedience.

GAIUS: Well, it looks as if the cloak is mine. And the girdle? (*He throws the "tali" again.*) Nine.

LUCIUS (*throwing, then speaking with disgust*): Seven.

GAIUS: Mine also. (*He picks up the girdle and tries it on.*) It looks rather well, don't you think? I think I'll wear it, tied around my cuirass. See anything else worth throwing for?

(JUNIUS stands in the blind entrance, rear, looking out. He seems to have withdrawn himself, a little remotely, from the other two.)

LUCIUS: How about those sandals?

GAIUS (*taking a pair of sandals from the pile, then putting them down quickly, a sudden sober look on his face*): You can have them. I don't want them. I wouldn't take them if you'd give them to me.

LUCIUS (*picking them up*): Why not? They're made of goat skins. I'll wager they'd bring the price of a full wine jug in the market place.

GAIUS: They were—that Man's.

LUCIUS (*putting them down quickly*): Well—what if they were? They are—still sandals, aren't they?

GAIUS: I told you you could have them. (*Still nervously.*) I—I'd rather not have anything to do with them.

LUCIUS: Don't tell me that a Jew has got you scared! Listen, Junius! Gaius is throwing up a perfectly good pair of sandals because they belonged to that—that Galilean! What are you, Gaius? Afraid Jove will wield another thunderbolt?

GAIUS (*doggedly, sitting down on the bench*): I told you you could have them. Why don't you take them?

LUCIUS (*picking them up gingerly*): Well, I—I'm not particular. On second thought—I guess they're hardly worth the bother. (*He puts them down, as far*

*from himself as possible.*)

GAIUS: Ha! Brave Lucius! Mighty Lucius! Look at him, Junius. He handled them as if they were live coals from off the brazier!

LUCIUS: Well—as you say, the Man was—just a little strange. I—I couldn't exactly understand him.

JUNIUS (*turning suddenly*): I wouldn't be surprised if there were—many who did not understand him—and still more who will not.

LUCIUS (*curiously*): You speak as if you know this—this Galilean, Junius.

JUNIUS: Did I? (*Lightly.*) Well—you're wrong. I never saw him—till today.

LUCIUS (*turning to GAIUS*): I'll tell you what. I'll throw you for the rest.

GAIUS: All right.

(*They get down on their knees and throw the "tali" in turn.*)

LUCIUS: Your luck's too good for me. (*He throws, leans forward to look again, utters an exclamation.*) By Jupiter's long beard! Fourteen! Every one different! You can't beat that.

GAIUS (*throwing*): Eleven. You win.

LUCIUS (*putting the things in a pile on the table*): They'll bring a couple of good shekels, maybe.

GAIUS: I still think I have the best of the bargain. (*He takes the coat he won first and, trying it on over his soldier's uniform, walks up and down with a swagger.*)

LUCIUS (*picking up the Garment from the table*): What's this? Something we missed? (*He shakes it out.*) Another cloak. Better than yours, I'll swear. We'll make a pair, friend Gaius. (*He starts to put the garment on over his uniform.*)

JUNIUS (*coming forward, in a sharp, peremptory voice*): Stop! (*LUCIUS pauses in the act of putting on the Garment and stares at JUNIUS, dumb-founded.*) Don't touch that, LUCIUS! Take it off!

(*LUCIUS takes the Garment off, still staring at JUNIUS. GAIUS also has paused and now gazes at JUNIUS with an expression of mingled amazement, amusement, and curiosity.*)

LUCIUS: What—in the name of Caesar—!

(*JUNIUS takes the Garment from his hands and stands holding it, his attitude slightly defensive.*)

JUNIUS (*quietly*): This cloak—is mine.

LUCIUS (*somewhat belligerently*): What if it is? I wasn't hurting it. I was only going to try it on.

JUNIUS: Well—don't. You—are not fit to lay a finger on it, Lucius.

LUCIUS (*his anger mounting*): Oh—so I'm not fit to touch it, am I? And how long, pray, since Junius has been so much better than Lucius?

JUNIUS (*a strained look coming over his face*): You—you're right, of course. I—beg your pardon, Lucius.

LUCIUS (*mollified*): What is it, anyway? The court robe of Tiberius, that a common soldier's touch pollutes it?

GAIUS (*in a low voice*): Don't you remember, Lucius? It's—that Man's cloak. I took it off him myself.

LUCIUS: Well—what if it is? You've seen men crucified before—

JUNIUS (*who stands facing the door*): There's someone in the courtyard.

(*LUCIUS goes toward the door, but before he can reach it a WOMAN has entered and stands just inside. She scans the faces of the soldiers eagerly, then, seeing JUNIUS standing with the cloak, she goes straight toward him. Although there is nothing unusual about the woman in the way of dress or appearance, there is about her a certain dignity which compels the respect of even GAIUS and LUCIUS. Staring at her in amazement, they move aside to let her pass. She is a woman middle aged or over, dressed simply in Jewish street dress—a bit carelessly, even, for during the stress of the afternoon her garments have become disarranged and she has had no time to fix them. The only remarkable thing about her is her face, which still reveals the conflict of emotion through which she is passing—hope, grief, despair, perplexity, yet with it all a certain strange, inexplicable triumph.*)

(*The GIRL, young and comely, her face showing much the same emotion as the woman's, slips into the room after her and stands just inside the entrance.*)

WOMAN (*approaching JUNIUS and the Garment, her eyes on the latter*): Oh, Sir, you—you have it, haven't you? (*Now that she has attained her goal, some of the turbulence of her emotion disappears, and she speaks more calmly.*) Oh, I was so afraid—so afraid you would not be careful of it—that something might happen to it—

GAIUS (*muttering to LUCIUS*): The woman is mad.

LUCIUS (*regaining his composure*): All Jews are just a little mad.

(*The WOMAN reaches out her hand and touches the Garment lightly. There is in her touch not so much of awe as of tenderness.*)

WOMAN (*almost in a whisper*): How did he keep it so—white? When they were throwing mud at him—and he was falling—in the dust?

JUNIUS (*quietly*): He had the other cloak over it, you know—the purple one.

GAIUS (*in another aside, to LUCIUS*): By Jupiter, he speaks as if he knew the woman!

LUCIUS (*who has been staring boldly at the GIRL*): I would amend my statement, Gaius. All Jews may be mad—but some are very beautiful.

(*The GIRL takes no notice of the two, but moves a little nearer the WOMAN and JUNIUS.*)

WOMAN (*lifting her head and speaking with a certain calmness*): It's strange, isn't it? After all their hatred and abuse—they could not even soil his garments.

JUNIUS (*earnestly*): But—they killed him.

WOMAN: Yes. But—he forgave them.

JUNIUS: I know. That was the thing I couldn't understand. His courage—yes. Even his strange, proud silence. The valiant have always faced death in courage and in silence. It's the manhood in

(*Continued on page 37*)



# A Dramatic Calendar for Churches

Suggestions for Dramatic Programs for Outstanding Events in the Month of April

Compiled by HAROLD A. EHRENSPERGER\*

## Spring in the Drama

### SPRING FEVER by Mabel A. Stanford.

One act. 2 men, 5 women. 30 minutes. A play about spring house-cleaning, delightful in its whimsy and refreshing in its treatment of a drab subject. Royalty \$5.00. In *Spring Fever and Other One Act Plays*. 75 cents.

### THE CROWNING OF SPRING by Sara Kingsbury.

Three acts. 8 main characters and others. Spring is rescued from King Winter's palace by South Wind and green-clad Bowmen. She is crowned with a ceremony which includes dancing and singing. Good for school use. Womans Press, 35 cents.

### THE FESTIVAL OF PROSERPINA by Margaret Lynch Conger.

Eight episodes, 3 scenes. 5 men, 2 women, extras. A celebration of the return of spring, using the old Greek myth. Suitable for groups of girls, or girls and boys. Womans Press, 35 cents.

## All Fools' Day

### THE LOVE LYRIC OF LETTERS by Margaret Parsons.

Sketch. 3 men, 2 women. 15 minutes. A farce which uses letters for the conversation. Entertaining. In *Red Letter Day Plays*. Womans Press, 75 cents.

### ALL-FOOLS' DAY WISDOM by Marjorie Woods.

One act. 6 men, 3 women. One hour. 16th century costumes. A fantasy which gives one of the earliest stories of the April Fool joke. In *Why We Celebrate*. Samuel French, \$1.50.

## Edward Everett Hale

### THE MAN WITHOUT A COUNTRY, dramatized from the story by Agnes Crimmins and Elizabeth McFadden.

Prolog, 3 acts, and epilog. 22 or more men, 2 women. A good dramatization of the familiar story. Royalty \$10.00. Samuel French, 35 cents.

## Low Sunday

### THE OTHER APOSTLES by George Callahan.

One act. 7 men. 30 minutes. The events immediately following the crucifixion. Judas Iscariot and soldiers. Good. Row, Peterson, 50 cents.

### William Booth—Founder of the Salvation Army

### MAJOR BARBARA by George Bernard Shaw.

For reading and discussion only. For advanced groups. Dodd, Mead, \$2.50.

## Thomas Jefferson Day

### ABOVE ALL ELSE, LIBERTY by Georgia Stenger.

Three acts. 7 boys, 3 girls, extras. One hour. Colonial Virginia. A romantic story woven around Patrick Henry's famous Virginia resolutions. Womans Press, 35 cents.

## Pan-American Day

### HIS BOOK by Elisabeth Edland.

One scene. 3 boys, 2 girls, 1 young woman, several children. 15 minutes. Based on a true story, showing the effect of the gift of the Bible on a Mexican boy. Missionary Education Movement, 10 cents.

\* Director, Division of Plays and Pageants, Methodist Episcopal Church, Chicago, Illinois.

APRIL 1937						
<p>"In April Boon was founded; Shakespeare died. "Twas April when they laid the martyr's crown on Lincoln's brow." --Samuel Cole</p> <p>"The first of April some do say Is set apart for all Fools' Day; But why the people call it so, Nor I, nor they themselves do know." --Poor Robin's Almanac</p>						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 All Fools' Day. John Ostridge Patterson (1827-71)-- missionary to South Seas.	2 Bona Christian Anderson (1806-1875). Sergei Rachmaninov (1873- ).	3 Rev. George Herbert-- writer religious poetry (born 1833). Edward Everett Hale (1822-1893).
4 Low Sunday. St. Andrew-- church father (died 397).	5 Sir Joseph Lester (1827-1912)--surgeon.	6 Joseph Smith -- organized first Mormon Church, 1820. Elita Telle-- founder Yale University (born 1840).	7 W. E. Channing (1780-1842)-- Unitarian.	8	9 African Methodist Episcopal Church-- organized, 1816.	10 William Booth (1829-1912)-- founder of Salvation Army.
11 Edward Everett (1794-1865).	12	13 Thomas Jefferson (1743-1826).	14 Pan-American Day. First Anti-Slavery Society in U. S.-- formed by Quakers in Philadelphia.	15 Lincoln died (1865).	16	17 Charles F. Parkhurst --American clergy- man (born 1842).
18 Paul Revere's alarm ride to Lexington, 1775.	19 Patriot's Day-- battle of Lexington and Concord. Benjamin Franklin (1706-1881). 1559--(minority of Diet of Speyer presented a "protest," whence term "Protestants.")	20 Diet of Worms condemned Luther. David Brainerd (1718-1747)-- missionary to Indians.	21 St. Anselm of Canterbury. Rose founded 753 B. C. Reginald Deber (1783-1826)-- songs.	22 Jehanneau Kent (born 1724).	23 Feast-day of St. George--Patron Saint of England. Shakespeare (1564-1616).	24 Arbor Day (date varies according to state).
25 St. Mark-- Patron Saint of Venice. Oliver Cromwell (1599-1658).	26 Alexander Duff (1806-78)-- missionary to India.	27 Dykes S. Grant (1822-1886). Samuel J. E. Moras (1791-1872).	28 Baptist Home Missionary Society. organized 1822.	29	30 St. Catherine of Siena (1387-1380).	

### MONICA by Lydia Glover.

Three episodes (which may be presented separately). About 50 minutes (15 minutes for each episode). 4 men, 5 women, 5 little girls. The influence of the Protestant Church upon a Mexican girl who leaves her home in Mexico and seeks higher education in America. Methodist Book Concern, 15 cents.

### THE STANDING CANE by Helen L. Willcox.

One act. 5 or more persons. An interesting new play, depicting the difficulties involved in the sugar situation in Cuba. Missionary Education Movement, 25 cents.

### THE WAITING GUEST by Elisabeth Edland.

One act. 8 characters. About 30 minutes. A play showing the influence of Christian schools in Latin America. A village expects a visit from the Madonna, but finds a greater guest in the waiting Christ. Missionary Education Movement, 15 cents.

## Benjamin Disraeli

### DISRAELI by Louis N. Parker.

A play in four acts which gives a graphic picture of the great 19th-century prime minister. Royalty \$25.00. Baker, \$1.00.

### David Brainerd--Missionary to the Indians THE ARROW-MAKER'S DAUGHTER by Grace Smith and Gertrude Knevels.

Six men, 7 women. Indian costumes. One hour. Adapted from *Hiawatha*. Particularly good for school use. Also good camp-fire entertainment. Samuel French, 30 cents.

### INDIAN FRIENDSHIP by Winifred Hulbert.

Two scenes. 5 young men, 3 young women. Shows a change in attitude brought about by the

development of a spirit of friendship with two Indian students. Missionary Education Movement, 25 cents.

### THE VANISHING RACE by Constance D'Arcy Mackay.

One act. 10 or more men, 10 or more women, girls, children. Based on the actual incident of buying from the Indians the site on which Schenectady stands. Appropriate for high school and young people's groups. In *Plays of the Pioneers*. Harper's, \$2.00.

### FAITH AND WORKS by Sarah C. Pettit.

One act. 3 men, 2 women. 30 minutes. 1770. A story of a pioneer preacher's family and an Indian episode. Well done. Row, Peterson, 50 cents.

## St. George

### ST. GEORGE AND THE TURKISH KNIGHT by H. D. C. Pepler.

One act. 5 men, 1 woman, extras. A colorful medieval St. George pantomime. Royalty \$5.00. In *Mimes Sacred and Profane*. Samuel French, \$1.00.

THE PLAY OF ST. GEORGE. Based on an episode in *The Return of the Native* and completed by Thomas Hardy, together with a modernized version by Roger S. Loomis.

The original version has 6 men characters; the modernized, 9 men, 3 women. This play is an interesting specimen of the English Mummings' Play. Royalty, modernized version, \$5.00. Hardy version, no royalty. Samuel French, 50 cents.

THE PLAY OF ST. GEORGE. Words by J. M. C. Cram. Optional music by H. B. Rhodes, published separately.

Merry classic for boys and girls. 14 to 25 characters. 40 minutes or longer. Simply produced. (Continued on page 30)





# Suggestions for Building MARCH WORSHIP PROGRAMS



## PRIMARY DEPARTMENT

By Margaret E. Sherwood\*

THEME FOR MARCH: "The Lord Is Risen"

### For the Leader

During the month of March, which climaxes with the experience of Easter, we shall be considering the theme "Faith in the Triumph of Right." One's first impression would be that this is altogether too abstract a subject around which to attempt to build worship experiences for primary children. Yet, the leader will recall that during the past two months her group has been thinking about God as a Helper and Friend who always expects his children to act in a Christian way, but who is willing and ready to forgive when they do wrong and to help them to do the right thing the next time.

The emphasis has been placed primarily on the importance of Christian conduct in everyday living, and it will be a natural development of thought to lead the children to the realization that not only does God expect his children always to do right, but that in his own plan for this world the right will always conquer even though it is sometimes difficult to understand just how that is going to be accomplished.

It was this inevitable triumph of right which made possible the experience of Easter, and it is the continual working out of God's power that sends the happy springtime each year. While there is much that our primary children cannot comprehend, they can at least begin to appreciate this fundamental law of God's universe.

### Suggested Emphases for Each Sunday

FIRST SUNDAY: *God Our Father Cares*  
SECOND SUNDAY: *God Is Working in His World*

THIRD SUNDAY: *God Sends the Happy Springtime*

FOURTH SUNDAY: *'Tis Happy Easter-time*

### Activities Which May Lead to Worship

1. Conversation about the various ways in which God shows his love and constant care for his children.
2. Discussion about what God expects of his children in the way of right conduct.
3. Listening to stories which describe child problems in which the right always conquered, followed by discussion.
4. Composing prayers of gratitude to God whose power sends back the happy springtime each year.

\* Assistant Editor, Children's Division, The American Baptist Publication Society, Philadelphia, Pennsylvania.

5. Planting bulbs or seeds and so learning to appreciate more deeply the miracle of growth.

6. Making plans for sharing happiness at Eastertime.

7. Composing original poems or songs about the happy Eastertime.

8. Learning songs and verses which tell of the meaning of Easter.

9. Enjoying springtime pictures.

10. Listening to music which describes the sounds of the returning springtime.

11. Experiencing the joy of Easter by sharing in the Easter service in the church auditorium.

### Materials That Will Enrich Worship

#### INSTRUMENTAL MUSIC:

- "The Flying Bird," Gilchrist<sup>1</sup>
- "The Raindrop," Chopin Prelude<sup>2</sup>
- "Spring Song," Mendelssohn<sup>3</sup>
- "Au Matin," Godard<sup>4</sup>
- "The Waking of the Flowers"<sup>5</sup>
- "Prelude in E Minor," Chopin<sup>6</sup>

#### SONGS:

- "How Strong and Sweet My Father's Care"<sup>1, 2, 3, 6</sup>
- "Tell Me the Stories of Jesus"<sup>1, 2, 3, 4, 5</sup>
- "The Lord Hath Done Great Things for Us"<sup>1, 2, 6</sup>
- "Nature's Message"<sup>1</sup>
- "Comes the Wondrous Hour"<sup>1</sup>
- "Easter Greeting"<sup>2</sup>
- "God Is Love"<sup>2, 6</sup>
- "Christ Is Risen"<sup>2, 5</sup>
- "Easter Carol"<sup>3</sup>
- "The Bluebird Song"<sup>3</sup>
- "The Bells of Easter"<sup>4</sup>
- "Blue Sky, Soft and Clear"<sup>4</sup>
- "The Lord Is Ever Near"<sup>5</sup>

#### SCRIPTURE VERSES:

- "God is love."—1 John 4:8.
- "He loved us and sent his Son."—1 John 4:10.
- "The Lord is good to all."—Psalm 145:9.
- "Every good gift and every perfect gift is from the Father."—James 1:17.
- "I thank thee, and praise thee, O God."—Daniel 2:23.
- "Overcome evil with good."—Romans 12:21.
- "Thou shalt do that which is right and good in the sight of the Lord."—Deuteronomy 6:18.
- "Behold, I am alive forevermore."—Revelation 1:18.
- "The Lord is risen indeed."—Luke 24:34.
- "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Genesis 8:22.

#### POEMS AND PRAYERS:

##### CHILDREN'S EASTERN PRAYER

"Up from this earth of thine  
Spring lovely flowers,  
After the winter's sleep,  
Wakened by showers.

"Patter the raindrops fall,  
Warmer shines the sun;  
And every bud that blooms  
Is glad winter's done."

—AUTHOR UNKNOWN

### THE MIRACLE

"Far under the ground I planted a bulb,  
Which all through the winter lay sleeping;  
Then spring came along and wakened everything  
And all the green blades came a-peeping.

"One day when the bluebirds were building their nests,  
And cherry-trees blossomed on the hills,  
I came to the garden to look for my bulb,  
And behold, there were bright daffodils."

—JANE TAYLOR DUKE, in *Story World*. Used by permission.

### A SPRING PRAYER

"Dear God, we thank thee for the spring,  
With every tender growing thing,  
And for the happy birds that sing;  
For cowslips and anemones,  
The blossoms on the apple trees,  
We thank thee, Lord, for all of these."

—AUTHOR UNKNOWN

### FOR THE SHUT-INS

"If you've a heart that's friendly,  
And know-someone who's ill,  
Just send an Easter blossom  
To carry your goodwill.

"A daffodil so golden,  
A hyacinth so sweet,  
Or tulips red and yellow  
To shut-ins are a treat."  
—ROBERTA DAWSON, in *Story World*.  
Used by permission.

### EASTER JOY

"'Easter's here,' said the golden sun,  
Aglow with joyous light;  
'Tis Easter,' sang the little brooks,  
All sparkling clear and bright.

"'Tis Easter,' said the flowerets  
In meadows, fields, and dells;  
The little dark-blue violets  
All rang their velvet bells.

"'Tis Easter,' sang the little birds  
In merriest, sweetest voice;  
'Tis Easter, happy children,  
Come, let us all rejoice!'"  
—ANNA E. SKINNER, in *Story World*.  
Used by permission.

### STORIES:

"Spring in the Brown Meadow" by Elisabeth Edland.

"The Boy Who Discovered Spring," in *Why the Chimes Rang*, Alden.

"The Littlest Bulb," in *All-the-Year Stories for Little Folks*, Spriggs.

"The Boy Who Found the Wind" by Mary Ruth Clemens, in *Children's Leader*, March, 1934.

"The Road That Wanted to be Beautiful," in *Primary Story Worship Programs*, Berg.

### GOD'S SPRINGTIME HELPERS

The sun rose bright and early one spring morning, and it shone and was glad. "How good it is to see the earth beginning to wake up after its long winter sleep," said the sun. "This is going to be a happy day for me!"

But before long the sun looked in at a little child's window. The child had awakened cross



and was fussing about getting up and dressing. The child's face was puckered with frowns, and he did not seem to see the sunshine at all.

"Oh dear! oh dear!" said the bright warm sun. "What a dreadful sight that child's face is! I thought this was going to be a happy day, but that child's sulky face has just spoiled the lovely springtime." And the sun drew a cloud over its face and was silent and sad.

A little flower put forth its first real blossom that early spring morning. It looked around at the awakening earth and breathed the soft, spring air. "My, how good it is to come out of the dark, damp ground after my long winter sleep," it said. "This is going to be a happy day, I am sure."

Just then the little flower saw a young child coming across the field with his mother. The mother spoke to the child. Then, because of something that displeased him, the child suddenly spoke rudely to his mother, and the mother looked sad and grieved. "What a very impolite child," said the little flower. "I thought this was going to be a happy spring day, but that child's rude words have just spoiled the lovely springtime." And the little flower hid its head under a near-by leaf, and was silent and sad.

A tiny bird perched on the branch of a tree that early spring morning. It twittered and fluttered and sang a sweet song. "My, isn't it wonderful to be alive on a day like this!" it said. "How glad I am that the long winter is over! And this, I know, is going to be a very happy day." And it spread its wings and flew about in the soft spring air.

But as it flew the little bird passed by a place where two children were playing. All at once one child raised his hand and hit the other child so that he cried.

"Oh me! oh me!" said the tiny bird, "how could that child so such a thing? I thought this was going to be such a happy day, but that child's unkind act has just spoiled the lovely springtime." And the tiny bird flew away to a high treetop and would not sing any more, but was silent and sad.

Not long afterward a child came forth from the doorway into the early spring morning. He breathed the sweet air and his face was bright and smiling. He waved a glad "good-bye" to his mother and started off for school. He sang a glad song as he hurried along, and when he caught up with a little girl playmate he carried her books for her.

Then out came the warm sun and shone once again. The little flower lifted its head and smiled at the sunlight. The tiny bird came down from its high treetop, flying about and singing.

"It is going to be a happy day after all," they called out to one another. "For here is a little child who is not going to spoil the lovely spring day for anybody."

So the sun shone, and the flower bloomed, and the tiny bird sang, and all were happy once more.

—GRACE H. PATTON, in *Children's Leader*. Copyright. Used by permission of the American Baptist Publication Society.

### Suggested Program for March 21

THEME: *God Sends the Happy Springtime*

PREPARATION FOR WORSHIP: Already the children will be talking about the signs of returning spring which they have seen. Some of the group may have brought in early spring flowers, pussy willows, or branches of trees with swelling buds to make their department or classroom beautiful. Bulbs which have been planted a few weeks before will be up and beginning to bloom in readiness for Easter Day. All these associations with awakening life will lead the children naturally to a

CONVERSATION as to who it is that makes the springtime to return every year to gladden the hearts of His children. Perhaps some of the older children in the department will recall a song that they have learned which expresses this thought of God's gift so beautifully.

A SPRINGTIME SONG: "'Tis God Who Sends the Spring"<sup>1</sup> or "Praises Everywhere"<sup>2</sup>

LEADER: There is a verse in our Bible which we like to remember at this time of the year. Some of you learned it last year. I am asking — to read it for us. (Song of Solomon 2:11, 12.) Someone who read that very same verse one day made a little poem about it. Listen while I read it to you:

#### LO, THE WINTER IS PAST!

Something has happened. Oh, come! You shall hear—you shall see!  
Spring is coming again to the world.  
Here is green in the wood, in the field, where gray used to be,  
Little leaves have uncurred.  
The sunshine is bright on the meadow and warm on the hill,

And robin and wren  
Are singing with joy, so happy they cannot be still,  
For spring's here again!

Now winter is over, and flowers are pushing, each day,  
Up, up through the dark and the cold;  
It is time for their coming, they know in some wonderful way,  
They need not be told.  
It is part of God's plan, this beautiful turn of the year,  
And it comes at his call;  
With shining and singing and joy everywhere, everywhere,  
Spring is here for us all!

—NANCY BYRD TURNER, in *Boys and Girls*. Copyright, 1935, Whitmore and Smith. Used by permission.

LISTENING TO SPRINGTIME MUSIC (played either by pianist or on a victrola): "Spring Song," Mendelssohn<sup>3</sup> or "The Lark's Song," Tchaikowsky

PRAYER: Informal prayers voiced by the children and expressing their gratitude to God who sends the happy springtime, or the following prayer verse may be used:

I think I know who makes the earth  
So beautiful in spring,  
And fills the sky with big white clouds,  
And teaches birds to sing;  
It's God who sends such loveliness  
Upon the earth so fair,  
And that is why I say to him,  
"Thank you for everywhere."

—MARY GRACE MARTIN, in *Story World*. Used by permission.

<sup>1</sup> Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

<sup>2</sup> *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.  
<sup>3</sup> Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

<sup>4</sup> Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

<sup>5</sup> Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

<sup>6</sup> Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.

## JUNIOR DEPARTMENT

By Dorothy B. Fritz\*

THEME FOR MARCH: *Faith in the Triumph of Right*

For many years we have been told that juniors are in the "law" stage. They are realists; they like and face facts, respond to firm and just authority, respect the laws of the gang. We are also assured of their interest in the out-of-doors. Surely, there is great power for the teacher of religion in this knowledge. How can a junior better come to know the mind and heart of God than through the discovery of universal law? What more concrete expression of that law can be found than in nature? Religion ceases, then, to have a vague tinge of unreality and becomes a vital factor in everyday life, for, as in civic affairs, our safety and happiness depend on knowing and obeying laws.

There is nothing truer of Jesus than the inescapable fact that he knew the basic laws of the universe—of the Father-God—better than anyone ever had; and that he used them more effectively in his

own powerful and radiant life, as well as for the good of others, than anyone of whom we have knowledge has ever been able to do. This is *important*. A junior, full of energy, curiosity, undeveloped capacities, wants to live to the fullest extent possible. And, other things being equal, he prefers to do his living on the credit side of the ledger.

Such being the case, nothing more useful can be done by a teacher than to help juniors to discover that in the four laws of life considered this month, Jesus was an expert. He understood them thoroughly and used them bravely and completely. And in so doing, he became a crusader for right and justice, under whose standard we can forever find joyous and valiant adventure, in building God's kingdom on earth.

#### March 7

THEME: *The Law of Unity*

In this service we hope to develop not only a sense of the eternal unity of everything in the universe of which we are a part, but also a sense of the

responsibility such unity puts upon each of us. We inherit from the past, we are a vital part of the present, the future is conditioned by our thoughts and actions. "This is eternal life"—within us, about us, as well as before and after us. The importance of our part in the scheme of things, the way in which a comparatively unimportant person can, for untold generations, help or hinder the onward march of mankind toward the fulfillment of God's purposes, may be appalling or challenging, according to the way in which such a concept is presented. It should, of course, give splendid purpose and meaning to each life. To this end, it is well to remember that we should not always use great men and women as our examples. People known locally or who never attain great fame, or who attained it through a high and fine use of very ordinary equipment and opportunity, are the best examples to the many who will probably never be known far beyond an apparently limited circle.

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The complexity of our life, and the fear with which many people come to face it, makes it important to help our children discover two things: first, a sense of oneness with everything and everybody; and second, their own importance in the developing life of man. Jesus felt both of these ideas to be true, and their truth made up a major part of his teaching.

The following service can be made into a semi-dramatization by using from two to five juniors in presenting each of the three sections, together with the leader. A carefully arranged setting, special places to stand, and enough advance work to be sure each knows his own part and where it fits into the general plan are important in a smooth and worshipful result. The closing hymn should be carefully chosen from the suggested list. The offering service should be made part of the third section.

#### LEADER'S TALK:

Today we are thinking of one of the important laws of nature and life—the law of unity. As our universe came to be, one part fitted perfectly into another, even more accurately and helpfully than the cogs of a great machine. And just as in such a machine, so we have found that one badly fitting part can slow or stop all the work to be done. Many years ago Paul expressed this thought in speaking of the parts of the body. Here is what he said (adapted from 1 Corinthians 12 and Romans 14:7-8):

"Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh in all.

"For as the body is one, and hath many members, and all the members are one body, so also is Christ. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. For the body is not one member, but many.

"And the eye cannot say unto the hand, I have no need of you; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary. And whether one member suffer, all the members suffer with it; or whether one member be honored, all the members rejoice with it.

"But now hath God set the members every one of them in the body, as it hath pleased him.

"For none of us liveth to himself, and no man dieth to himself. For whether we live, or whether we die, we are the Lord's."

#### I

**THE LEADER:** We find that we are bound together in many ways—to the past, the present, and the future. History and customs, art and architecture, literature and music bind us to the past. The very hymns we sing each Sunday do that. Let us sing some of them.

(At this point several juniors appointed in advance should announce the hymns and tell something about each one. Their comment may be on the authors, composers, circumstances of writing or use, or meaning, as indicated.)

**HYMN:** "Joyful, Joyful, We Adore Thee"

#### FIRST JUNIOR:

Ludwig van Beethoven had written eight great symphonies using every possible combination of instruments, and in the course of writing them, he had lost his hearing. But in spite of this affliction, which might have meant an end to the career of a less courageous man, he determined to keep on writing. Finally came the time when he was writing his Ninth Symphony and trying to find some glorious new expression of his love

for music. He decided at last to add the human voice to the instruments of the orchestra, and so his new symphony ended with a great chorus called "The Hymn to Joy." When he conducted it on the opening night, he could not hear the roar of applause which swept the great audience to its feet as the final notes of the chorus rang out. A member of the orchestra had to take him gently by the shoulders and turn him about to see the effect which his music had on the listeners. Henry Van Dyke, who has written so many beautiful poems and stories, put the spirit of the "Hymn to Joy" into the words we sing.

(It is suggested that only stanza 4 be sung, and that special attention be called to the words "Father love is reigning o'er us, brother love binds man to man.")

**HYMN:** "This Is My Father's World"

#### SECOND JUNIOR:

Rev. Maltbie Babcock was a great athlete and was beloved of all young people in the various places he served as pastor. When he served a church in Baltimore, the students of Johns Hopkins University loved him so much that a special room in one of the buildings was set aside as a place where they could come to him with their troubles and perplexities. Later he went to Lockport, New York, and while there it was his custom to run two miles to a certain hill outside of the town, very early each morning, to look over the beautiful Lake Ontario and the surrounding country. His complete faith in God and love of nature are expressed in the words of this hymn.

(Note especially the third stanza, with the words "O, let me ne'er forget that though the wrong seems oft so strong, God is the Ruler yet.")

**HYMN:** "A Mighty Fortress Is Our God."

#### THIRD JUNIOR:

Martin Luther wrote the words and music to this hymn during the time when all his followers of the Reformation were being persecuted. Someone has called it "the greatest hymn written by the greatest man in the greatest period in German history." It is interesting to know that the German church again knows persecution today, and may have to fight for life itself. This hymn and seven others were published shortly after two young men of his company had been burned at the stake, in Brussels.

(This hymn is rather difficult to sing and may be used as a solo, making sure the juniors have the words before them to follow carefully. Call attention to the lines in the fourth stanza, "The body they may kill, God's truth abideth still.")

**HYMN:** "Faith of Our Fathers"

#### FOURTH JUNIOR:

Frederick W. Feber, who wrote these words, was a descendant of one of the group of Huguenots of whom seventy thousand were killed on St. Bartholomew's Eve because they refused to give up their Protestant faith. By tradition he knew what it meant to have a faith "unto death." But we are especially interested in the spirit of forgiveness and unity and brotherly love as shown in the last two stanzas.

#### OTHER HYMNS WITH APPROPRIATE

**WORDS:** "The Ships Glide in at the Harbor's Mouth," "All Things Praise Thee," "God Who Made the Earth," "The World, Dear Lord, Is Very Wide," "It Makes No Difference, East or West," "Our God, Our Help in Ages Past" (this being a favorite on national holidays).

#### II

**THE LEADER:** There are many ways in which we are bound closely together today. People all over the earth keep in constant touch with each other by radio, airplanes, good postal service, cables, commerce in raw materials, motion pictures, and organizations such as the Boy and Girl Scouts and the Red

Cross. Sometimes these fine methods of communication are made the agents of hate and destruction. Let us pray that we may always use them for friendliness and service.

**PRAYER** (by leader or other chosen person):

Dear Father, we pray that we may know thee indeed as "our Father." Help us to keep on finding ways to understand and help each other, and to use the materials and laws of the world for the happiness of all. May we feel that we are all truly thy children, and may we always find joy in sharing the best that we have wherever in the world it is needed. This we ask in the name of him who taught us a common prayer.

#### THE LORD'S PRAYER

(If there is time and opportunity for advance preparation and it fits into the plan for your service, secure from the Friendship Press, 150 Fifth Avenue, New York City, the "Picture Map of the World," 50 cents, and have some group prepare it for display on this day. It has a border of small pictures of all the uniting agencies of the world today and teaching material concerning them. Some of them could be described as a part of this section of the service.)

#### III

**THE LEADER:** Our common hopes for the future bind us together. All over the world people are praying and working that disease may be conquered; that there may be enough food for all; that people may have decent and comfortable homes in which to live; that troublesome forces of nature, such as drought and flood and earthquakes, may bring less of danger and suffering; that wars may cease.

#### RESPONSES BY JUNIORS:

1. And so we have Father Damien, taking a message of healing and comfort, at the risk of his life, to the wretched and outcast lepers.

2. And so we have Sheldon Jackson, taking reindeer to the starving people of the north, and, with them, food and work and shelter.

3. And so we have Jacob Riis, the immigrant reporter, who started us on the way to caring in what kind of places people live.

4. And so we have the Red Cross, ready to send its helpers into every land and place where emergency help is needed, to prevent famine and exposure and disease.

5. And so we have the League of Nations and the World Court, struggling, against the faithlessness and greed of men, to guide us into paths of peace. And with them and in them, men and women everywhere who work and sacrifice for the cause of peace.

#### THE LEADER:

So, in a common heritage from the past, with common interest in the present, and common hopes for the future, we become "one body." Everything in nature speaks of this interdependence. The seasons, the stars in their courses, brooks passing to the sea, the action of tides, the migrations of birds, the cycle of rainfall tell us of a great plan of unity and happiness. Only when men break these laws of unity is there suffering—

A rule of health is broken, and an epidemic started meaning death to many;

A law of brotherhood is broken, and a succession of lies, thefts, and murders is the result;

A man refuses to give service or sacrifice, and selfishness, greed, and resentment are born;

A woman fails to use the powers given her, and others take on a burden heavier than it is fair for them to have.

Let us remember that the chain of human brotherhood is no stronger than its weakest link—and refuse to be that point of weakness!

#### March 14

**THEME:** *The Law of Service*

**HYMNS:** "O Master, Workman of the Race," "Thy Work, O God, Needs Many Hands" (for the offering serv-



ice), "With a Right Good Will," "Take My Life, and Let It Be," "The Wise May Bring Their Learning."

**SCRIPTURE:** Three stories of Jesus should be used, giving his ideas about serving and using our abilities to advantage. These can either be read, or retold in story form. It might be interesting to have them read from one of the modern translations: such as, Moffatt or Goodspeed and Smith.

Two of them were given as rebukes to disciples who seemed to want privileges without responsibilities. The third is a parable.

**John 13:1, 4-5, 12-17.** The point of this story is lost unless it is made clear that it was customary in every household of that day to see that a visitor entering had this service accorded him. In this situation of the Last Supper, no one was the official host, and so each one was unwilling to make himself the servant of the others.

**Matthew 25:14-28.** An ability that is used for worth-while service becomes greater; one that is not used, ceases to exist. (The parable.)

**Matthew 20:20-28.** Honor in God's kingdom comes to him who is willing to serve and sacrifice most.

#### THE LEADER'S TALK:

All the truly great people of the world, who have been and will be gratefully remembered, started out by giving up comfort and fortune, rather than by seeking it. At first they found difficulty and criticism, rather than honor. They were thinking of something that needed to be done, rather than the reward for doing it. St. Francis of Assisi gave up the gay life of a wealthy troubadour to help the sick and poor; Grenfell, his home, to carry healing into a cold and barren land; Kagawa, his family and health, to help the outcasts in the slums of Kobe; Florence Nightingale and Clara Barton, the comforts and security of family life, to nurse the soldiers of their country; Luther, his church and safety, to give honesty and freedom to religion.

We found the law of unity to be part of the world in which we live; now we see that willingness to use our abilities for the good of all (which we call service) is also one of the laws of life. Certainly it is a law of the kingdom of God.

#### A STORY:

Do you remember that once Jesus said, "For whosoever shall save his life, shall lose it; but whosoever shall lose his life for my sake, the same shall save it." At first that doesn't sound exactly like sense, but when we begin to study it and discover what Jesus meant, we find it is true. Ever so many people who started out to be great, just for their own satisfaction, have ended as tyrants, or prisoners, or have been entirely forgotten. On the other hand, men and women who started out to do something that needed doing, not quite sure whether they were able to do it, will be remembered forever.

Once, in a little town in Belgium, a boy was born whose name was Joseph. Joseph had an older brother whom he loved and admired very much. This brother was studying for the priesthood so that he might go as a missionary to the South Sea Islands. But he fell ill and died, and Joseph decided to take up his studies and go in his place. After he had finished school, he worked for ten hard years among the people of the islands as a missionary.

One day Father Damien heard his bishop talking of the lepers who had been taken from the Hawaiian Islands and herded on the island of Molokai, because of the fear of spreading the disease.

"It is very sad," said the bishop, "for they are alone there, with no decent houses, little water, and entirely without medical care. No one seems to care for either their bodies or souls."

Joseph Damien was deeply moved. "I will go, if someone can be found to take my place here," he said. And soon afterward he boarded a cattleboat for the little island, with fifty other men, all of them lepers except this young man of thirty-two. It was not a pleasant home-coming, for the

people on shore were filthy, ragged, sad, and hopeless. They were scarred with sores, and many of them were blind. No one welcomed him, and since there was no place to live, he slept at first under a tree.

The next day he walked over the island and what he saw made him heart-sick. The greatest foe to leprosy is cleanliness, but these poor people had neither pure water nor soap. Their grass huts had no ventilation, and their food was poor and scarce. After finding some pure water high in the hills, the first task Father Damien undertook was to lay pipes from there to the village, so that there would be plenty of water for drinking and washing.

Then he found that, in their misery, the lepers were drinking very intoxicating liquor made from the Ki plant. It often made them lose their minds. After much opposition, Father Damien succeeded in stopping the making and drinking of this evil stuff. About this time a great storm blew down all the wretched huts, and all who could work were put to the task of building clean, comfortable cottages, from materials sent by the King and Queen of Hawaii.

All of the help given the lepers by Father Damien will never be told. He had a clinic, a carpenter's shop, a church, and a school. On the average, one of the lepers died every day, and it meant much to them to have the comfort of Father Damien's presence and prayers. He dressed their wounds, washed their broken bodies, and even dug their graves. Through it all he kept his health, sympathy, humor, and love for these poor people.

One day, accidentally pouring some scalding water on his foot, Father Damien found he did not feel it. He knew this meant the disease had attacked him, too. Now he could say to his people, "We lepers," instead of "Brethren." When told he could be cured if he left the island, he said, "If that is the only condition of my cure, I cannot fulfill it. My work is here." The end of his life came after sixteen years of service to the lepers—and it was found that, although he had collected thousands of dollars in money and goods for his people, he had not even a change of linen for his burial. He had given the last of it to a needy man.

At his own request he was buried under the large pandanus tree where he had first slept on Molokai. Since that time three governments have united in sending his body back to Belgium to be buried with the highest honors of his church, as a saint. If a saint is one who serves through love, truly Father Damien deserves this last honor.

#### March 21

#### THEME: The Law of Growth

There is no point of inaction in any living thing. That which does not grow, shrinks or withers and finally dies. That which is truly alive, faces every chance for use, action, and growth with joy. Probably that is one of the reasons why Jesus said we must "become as little children" to enter his kingdom—for they face life unafraid and glory in every opportunity for doing things. That is also one of the reasons why children so loved him—they recognized in him a person who had kept their direct and simple approach to life, and who did not turn back from anything it had to offer, or any task worth the doing.

So, on Palm Sunday, we find the children welcoming their friend into the great city of Jerusalem, with flowers and song and waving branches of the palm tree. Sorrow might come later, but this day they went together toward the welcome of the crowds, the beauty of the temple they loved, a festival of thanksgiving for God's mercy.

There is no better song for use on this day than "Children Who Walk in Jesus' Way," which is found in *Song and Play for Children* (Danielson and Conant), published by the Pilgrim Press. This song is suitable for a processional hymn for all the children's

division. Even beginners can at least partly learn it.

#### THE LEADER:

Not many weeks ago, we found wise men and shepherds coming to worship the baby Jesus in a stable, because of the promise of his life. Today, great crowds gather on the road to Jerusalem to hail him as their King. What happened in between, that made the promise of that baby in the manger come true? There is just one verse in the Bible that tells us—Luke 2:52, "And Jesus increased in wisdom and stature, and in favor with God and man."

In other words, Jesus grew. He obeyed the law of life that brings forth good from growth. Healthy seed, with earth and sun and rain, brings forth grain, good for man to eat. Good trees, pruned of dead branches, watered, and plowed about the roots, produce excellent fruit. Springs kept clean and free of rubbish, and which have an outlet as well as an intake, keep fresh and pure and cool. And Jesus grew in all possible ways, not in just one. He had a strong body, yet not a weak mind. He loved books, yet did not dislike people. He had many friends, yet did not neglect to make friends with God. He was an all-round person. How could he help being great?

#### LITANY:

**Leader:** And Jesus advanced in wisdom. He thought and studied and listened.

**Response:** "Unto you, O men, doth wisdom call. I will speak of excellent things; my mouth shall speak truth; wickedness is an abomination to my lips. Receive my instruction and not silver; and knowledge rather than choice gold. For I have understanding; I have strength. By me kings reign and decree justice; by me princes rule, and all the judges of the earth. I love them that love me, and those that seek me early shall find me. I lead in the ways of righteousness. Who so findeth me, findeth life, and shall obtain the favor of the Lord."

**All Sing:** "For the joy of ear and eye,  
For the heart and mind's delight;  
For the mystic harmony  
Linking sense to sound and sight,  
Lord of all, to thee we raise  
This, our hymn of grateful praise."  
(Tune, Dix)

**Leader:** And Jesus advanced in stature: He worked in the carpenter shop, and spent much time out-of-doors.

**Response:** "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

**All Sing:** "For the wonder of each hour,  
Of the day and of the night,  
Hill and vale, and tree and flower,  
Sun and moon, and stars of light;  
Lord of all, to thee we raise  
This, our hymn of grateful praise."

**Leader:** And Jesus advanced in favor with man.

**Response:** "Therefore, whatsoever ye would that men should do to you, do ye even so to them. Thou shalt love thy neighbor as thyself."

**All Sing:** "For the joy of human love,  
Brother, sister, parent, child,  
Friends on earth, and friends above,  
For all gentle thoughts and mild;  
Lord of all, to thee we raise  
This, our hymn of grateful praise."

**Leader:** And Jesus advanced in favor with God. He loved God, and understood and obeyed his laws.

**Response:** "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind."

**All Sing:** "For thy church which evermore  
Lifteth holy hands above,  
Offering up on every shore  
Her pure sacrifice of love;  
Lord of all, to thee we raise  
This, our hymn of grateful praise."

#### THE LEADER:

"And the angels said: 'For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.' And the shepherds returned, glorifying and praising God for all the things that they had heard and seen."

"And when the wise men had come into the house, they saw the young child, with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh."

"And the child grew, and waxed strong in



spirit, filled with wisdom; and the grace of God was upon him.

"And when he was grown, he came unto Nazareth; and, as his custom was, he went into the synagogue and stood up to read. And when he had opened the book, he found the place where it was written: The spirit of the Lord is upon me, to preach the gospel to the poor, to heal the broken-hearted, to bring deliverance to the captive and recovery of sight to the blind, to set at liberty the bruised, to say that the kingdom of God must come.

"And it came to pass that he went through every city and village, preaching the glad tidings of the Kingdom of God." Is it any wonder that on the road to Jerusalem the people met him with joy, and cried: "Alleluia! Blessed is he that cometh in the name of the Lord!"

Jesus so grew, in wisdom and stature and in favor with God and man, that he could see their needs and help meet them, and he deserved their love and honor.

**ADDITIONAL HYMNS:** "Savior, Teach Me Day by Day," "Just As I Am, Thine Own to Be," "Looking Upward Every Day," "We Thank Thee, Lord, Thou Wast a Lad," "There Is a Way in Which to Go."

March 28

**THEME:** *The Law of Sacrifice*

Easter tells us of eternal life and the triumph of good over evil. It seems impossible to believe that human personality can pass entirely out of existence, when every material thing endures, in some form. And powerful as the living personality of Jesus was, his influence has increased since the time of his apparent death. One can readily believe that this is a moral universe, in which evil eventually kills itself, and in which goodness and truth cannot be

permanently wiped out, but can find eventual expression through someone.

**OPENING ASCRIPTION:** Romans 8:35, 37-39; 12:21.

**HYMN OR SOLO:** "My Master Was So Very Poor"

**ANTIPHONE** (*to be given by two juniors*): "The Meaning of Sacrifice"

*First Junior:* What is sacrifice?

*Second Junior:* Sacrifice is love acting to make things better.

*First Junior:* When is sacrifice needed?

*Second Junior:* Whenever there is a wrong to be righted, sacrifice is needed.

*First Junior:* Why is sacrifice necessary?

*Second Junior:* Because only when we give up something for what we say we believe, do people know we mean it.

*First Junior:* Is sacrifice ever unnecessary?

*Second Junior:* No—if we make a sacrifice that is unnecessary, it is not a sacrifice, but showing off.

*First Junior:* How do we measure sacrifice?

*Second Junior:* By its importance to the person making it.

*First Junior:* Is sacrifice always sad?

*Second Junior:* No, it is never sad. Sacrifice must be made willingly and gladly, not "grudgingly, nor of necessity."

*First Junior:* Does sacrifice ever fail?

*Second Junior:* No—for seeing it made makes other people work all the harder to turn failure into success.

**THE LEADER:** John 3:16; 15:12, 13, 11.

**ADDITIONAL HYMNS:** "The Wise May Bring Their Learning," "Our Jesus Went Off through the Meadows," "Savior, Teach Me Day by Day," "Jesus Christ Is Risen Today."

**THE MESSAGE:** Any version of the Easter story taken from those in your lesson materials may be used, or a talk such as the following:

## INTERMEDIATE DEPARTMENT

By Mona M. Mayo\*

For the Counselor

"Faith in the Triumph of Right" is the theme chosen for the month of March. Surely this is an Easter message which we may count it a privilege to bring to boys and girls. Even though sin seemed to gain a victory, the right triumphed gloriously.

We may hope for an experience of worship in the life of the young people in so far as we worship and count it a privilege to help others to worship. Dr. Fosdick says: "If ever a man is to be a real anything, the sense of privilege will be the sign. A physician to whom doctoring is not a privilege is no real physician. A teacher to whom teaching is not a privilege is no real teacher. A friend to whom friendship is not a privilege is no real friend. When we think of real patriots we think of Nathan Hale, who wished that he had more lives to lose for his country. When we think of real heroes we think of David Livingstone, who so loved his hazardous explorations that he thought he had never made a sacrifice in his life. When we think of a real Christian we think of a man like Paul, who even in a prison could thank God for counting him worthy to be in the ministry."

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† From *Twelve Tests of Character*, Harry Emerson Fosdick, Association Press, New York. Used by permission.

You will no doubt wish to work with a committee of boys and girls to prepare these services. Much effort will need to be spent in preparing fine music and an appreciation of the words and music of the hymns. The Easter setting might be greatly helped by the use of one good copy of an Easter picture. Certainly flowers should be in evidence and a spirit of joy and triumph should rule in every heart.

March 7

**THEME:** *We have faith in a God who has done wondrous things.*

**AIM:** To help boys and girls to believe, because of the evidence of God's greatness, even if they may not understand.

**PRELUDE:** "All Things Praise Thee, Lord Most High"

**CALL TO WORSHIP:** Psalm 98:1

Oh sing unto Jehovah a new song;  
For he hath done marvelous things.

**HYMN:** "Joyful, Joyful, We Adore Thee"

**SCRIPTURE:** Read Job 37:5—"Great things doeth he, which we cannot comprehend."

Recite together Psalm 8.

Read Genesis 8:22.

**MESSAGE:** The leader may include some of the following thoughts in her message.

We have been through the glorious Christmas season and the challenge of the New Year with its hopes and plans. Now Easter approaches and

Jesus taught us that God's love for us and our love for each other is important enough to face death to prove; but that love never really dies. Men have never forgotten the lesson of those three days so long ago. Thousands have died for their faith in a God of love and for the freedom to worship him as they think right. Mothers have faced death for their babies; doctors and nurses, for their patients; ship captains and engineers, for the safety of their passengers. Men and women everywhere have risked health or fortune to add to the knowledge, welfare, or joy of mankind. Even children have remembered—for we read of a boy risking his life to save some children in a blizzard; of a girl who stopped a sled rushing toward a train by throwing herself before it.

But these are great and sudden things. People also do things for love that are not glorious or dangerous, but dull and wearisome. A nurse takes the temperatures of cross people, day after day in a hospital; mothers cook and wash and clean; fathers do without new overcoats or cars to buy coal, shoes, and school books; teachers grade thousands of papers; policemen walk beats in the lonely night to keep us safe; committees work patiently to help those in need, to make cities better, or to take care of churches, playgrounds, and other things we need.

All of these are part of what we call sacrifice—all the law of God. Such love never dies. are proof that what Jesus died to show us is true:

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." (Romans 13:8)

Love means unity, service, growth, and sacrifice—all the law of God. Such love never dies.

If desired, it is possible to expand a talk such as given above into a simple dramatization, by having tableaux of the various ways in which people show sacrificial love, as they are mentioned. In so doing, juniors may themselves give the accompanying words, helping to write them in advance if possible.

We have another message that is great and important for us to comprehend fully. True, we cannot expect to know all the joy which Jesus' friends felt on that day when they knew that he had risen from the dead. We cannot know the horror of seeing a friend put to death in such a shameful way. We do know that all through the years since the first Easter the message has brought new hope into the lives of people all over the world. We cannot fully understand, but we know and love Jesus and know that he has brought new life into a weary world.

The Easter season brings with it not only the message of a risen Christ, but also the message from God of a nature being newly born. The following poems may illustrate a few of the ways in which God works. We wonder, cannot fully understand, but have faith that these miracles will happen each year about this time.

I WONDER WHY<sup>2</sup>

"I wonder why they call it March,  
This first month in the spring,  
When through the snow the green grass peeps,  
And bluebirds sweetly sing.

"It may be 'cause, when it is time  
For summer to begin,  
King Winter has to march away,  
To let the spring march in."

—LOUISE M. OGLEVEE

How THEY KNOW<sup>3</sup>

"Underneath the snow and ice,  
How do you suppose  
Every sleeping bulb and seed  
Some way surely knows

<sup>2</sup> Used by permission of the Presbyterian Board of Christian Education, Philadelphia.

<sup>3</sup> From *The Mayflower*. Pilgrim Press, Boston, Mass. Used by permission.



It is time to wake and grow  
After winter's sleep,  
And, though March winds loudly blow,  
Out they soon must peep?

"All the brown buds on the trees  
Into leaves unfold,  
Pussy willows, soft and gray,  
Do not mind the cold.  
Like the birds that come again,  
At the spring's first call,  
All things hear the Father's voice,  
For he loves them all."

—LOUISE M. OGLEVEE

PRAYER: By a member of the group,  
planned in keeping with the theme.  
HYMN: "All Things Praise Thee, Lord  
Most High"

### March 14

THEME: *Life Out of Death*

AIM: It is easy to see God in all the life  
about us, but not so easy to believe in  
"life out of death." May this service  
bring a vision of the triumph of God  
even over death.

POEM: "Easter Messengers"<sup>2</sup>

Easter messages we bring,  
Messages of early spring.  
All the earth awakes to say,  
"Christ arose on Easter Day."

Fluffy pussy willows peep  
After their long winter sleep.  
Earliest of all are they.  
"Spring is coming," now they say.

Little seeds beneath the snow  
Waken and begin to grow.  
Soon our earth will show again  
Grass and flowers and waving grain.

In cocoons all safely kept,  
Worms and caterpillars slept.  
Now they wake—a glad surprise—  
Not as worms, but butterflies.

Lily bulbs so brown and dry  
Seemed to wither up and die.  
But at Easter time, behold!  
Lilies fair with hearts of gold.

Easter eggs that we like well  
This same wondrous story tell.  
For in them are hid away  
Baby chicks to hatch some day.

From the Southland far away,  
Birds come back at Easter Day.

Sweet and clear their voices ring.  
As their Easter songs they sing.

Joyfully the church bells ring;  
Joyfully the children sing.  
"Jesus lives," their voices say.  
With him we shall live some day.

—LOUISE M. OGLEVEE

SCRIPTURE: John 14: 1, 6

HYMNS: "Into the Woods My Master  
Went"

"Easter Flowers Are Blooming Bright"  
"No Longer, Lord, Thy Sons Shall  
Sow"

### March 21 (Palm Sunday)

THEME: *The Triumphant Christ*

AIM: To recognize the joy of the people  
on that day when Jesus made his tri-  
umphant entry into Jerusalem. To create  
a desire to follow in the procession to-  
day.

THE MESSAGE OF SCRIPTURE AND SONG:

Hymn: "Hosanna, Loud Hosanna"

Scripture: Matthew 21: 9-11

Hymn: "Ride On, Ride On, in Majes-  
ty"

Scripture: Mark 11: 1-11

CONSECRATION HYMN: "Tell Me the  
Stories of Jesus"

Third verse—

Into the city I'd follow  
The children's band  
Waving a branch of the palm tree  
High in my hand;  
One of his heralds,  
Yes, I would sing  
Loudest hosannas  
Jesus is King.

CLOSING HYMN: "Joyful, Joyful, We  
Adore Thee"

### March 28 (Easter Sunday)

THEME: *Jesus Lives*

AIM: To make the risen Christ a reality  
in the lives of the boys and girls.

CALL TO WORSHIP (solo or choir): "Jesus  
Christ Is Risen Today"

SCRIPTURE: Matthew 28: 1-8

PRAYER: The Lord's Prayer

HYMNS: "Christ the Lord Is Risen To-  
day"

"Rejoice, the Lord Is King"

"The Strife Is O'er, the Battle Done"

STORY: "A Story of Easter"<sup>3</sup>

Two children stood looking at the flowers in a  
beautiful garden. They often came to look through  
the gate, for they loved to watch the gardener  
at work, weeding and digging among the lilies.  
The garden belonged to a man named Joseph of  
Arimathea. There were great rocks in the garden  
and bright flowers and pretty vines grew in the  
cracks and between the rocks.

The children lived in a little square clay  
house by the side of the dusty road. They had no  
garden, but they often gathered the lilies that  
grew in the fields near by, and sometimes they  
played at making gardens and built stone walls  
around them like the wall around the garden of  
Joseph of Arimathea. The children came often  
to look through the gate in the wall.

Today they went slowly in, hand in hand,  
for a stone-cutter was chipping away the stone  
in a cave in one of the rocks. He chipped and  
the children watched; until the cave was a clean  
and sparkling place.

The children wondered. They wanted to ask  
the stone-cutter about it. The little, white, spark-  
ling chips of stone lay on the path and on the  
grass. The children came nearer and picked them  
up. Their hands were full of the pretty chips.  
They could use them in many ways in their play.

But they wondered about the little room in  
the rock, and one of them said, "Why do you  
chip the stone?"

The stone-cutter answered, "The man who owns  
this garden wants this room made beautiful, for  
his dear friend is very tired and is to rest here  
for a while."

"Who is his dear friend?" asked one of the  
children.

"Jesus of Nazareth, who went about doing  
good," said the stone-cutter.

"We know Jesus!" cried both children; and  
then one said, "He is my friend, too, for only the  
other day he stopped to watch us play at making  
gardens, and he took my little brother in his arms."

"And we saw him down on the shore of the  
lake," said the other child. "We were playing  
with shells and he came, and a great many people  
came with him. He told stories and I am sure never  
to forget what he said."

"We were glad when we heard that he was  
coming to Jerusalem, not many days ago," said  
the taller of the children, "for we wanted to  
see him again. A great many people ran out  
of the city to meet him and we ran too. He came,  
riding on a colt, and his friends were with him.  
The children crowded to the roadside so that they  
could see him. We all sang, 'Hosanna! Blessed  
is he that cometh in the name of the Lord!'  
We waved branches of palm as he passed. Some  
of the children had gathered lilies, and these  
they threw into the road before him to make it  
more beautiful. Everyone was glad to see him  
coming. Is he so tired?"

"Perhaps," said the other, "he went to the hill  
today with those who carried crosses. There have  
been such heavy clouds that we could not see  
for the storm that was coming. Was Jesus with  
them, do you think?"

"Jesus was there," said the stone-cutter, "and  
those who did not know him nailed him to a  
cross. His friends will soon bring him here to  
rest for a while in this little white room." The  
stone-cutter stood up and looked down the road,  
shading his eyes with his hand. "Yes," he said,  
"they are coming now."

The children looked and saw the loving friends  
of Jesus carry him gently through the garden  
gate and lay him in the little room in the rock.  
The children were sad, but they were sure that  
Jesus would rest in such a beautiful place. They  
saw the friend who had brought him roll a great  
stone across the door of the room.

When the stone-cutter turned and saw the chil-  
dren still standing there, outside the gate, he said,  
"Run, run to your home, little children, and  
tell those who are there that Jesus is at rest." And  
the children ran down the road to their  
home with their hands full of sparkling chips  
of stone.

They thought often of Jesus, asleep in that  
quiet room, and on the Sabbath day they started  
very early, for they were going to the garden  
to look through the gate. When they came to  
the garden wall they heard voices, and it sur-  
prised them that there should be people in the  
garden so early. The sun had just risen and the  
wet lily buds were not yet open.

As the children looked through the gate they  
saw a woman, and at first they thought that she  
was speaking with the gardener, but no! it was  
Jesus, the friend of the children—Jesus of Naza-  
reth, who went about doing good! Now the chil-  
dren knew that he was rested. They saw that  
the great stone was rolled away from the door  
of the room in the rock, and they looked in, but  
the room was so bright now that they had to close  
their eyes. It was like looking at the bright sum-  
mer sun.

"Come!" said the tall child, and they went away  
very quietly, for they did not wish to disturb their  
Friend, as he walked among the lily buds that  
were just opening because morning had come.  
They went up the road toward Jerusalem, and  
they went to the temple and heard the ministers  
teaching the people. Late in the afternoon as  
they were coming home they met two men walk-  
ing, and Jesus was with them.

It was just as the stone-cutter had said. Jesus  
had rested and now he walked with his friends  
again. But sometimes he was with them when  
they could not see him, as he is with us now.

One day some of the friends of Jesus came by,  
telling of wonderful things. The people crowded  
around them to hear what they had to tell, and  
the children were with them. They heard the  
friends of Jesus say, "We were with him, and  
he said, 'Lo, I am with you always.' A soft  
cloud of mist came about him and we saw him no  
more."

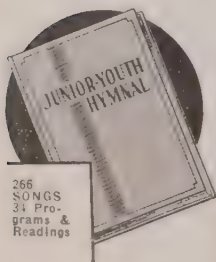
But the people said, "If Jesus has gone from  
you where you cannot see him, why do your  
eyes shine, and why are you glad?"

The friends of Jesus said, "He is with us now,  
and we will be with him, forever."

The children heard and were happy, for they  
knew that Jesus was with them, even to the end  
of the world.

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# SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Harry Thomas Stock\*

## THEME FOR MARCH: *Faith in the Triumph of the Right*

The four worship services for this month should challenge young people to self-examination. As the counselor and the leaders prepare for the worship periods, they may have in mind such questions as the following.

Has the warfare between good and evil abated any since the coming of Jesus? Are the forces of unrighteousness particularly strong at the present time? Do the signs point to a sure victory for the powers of evil? Why is it that evil is allowed to gain such a foothold in the world? Is God powerless against those who try to defeat his purposes? What is there that we can do to strengthen the cause of righteousness? Shall we observe Easter simply as an historical event, or shall it be a time when we reconsecrate ourselves to the purposes of Christ? To what extent is it literally true that we, too, must suffer upon the cross? Can victory for God's Kingdom come until all of us are ready to suffer for truth as Jesus did? Are we ready to do it?

### March 7

#### THEME: "By This Sign, Conquer"

The purpose of this first service of worship is to renew the faith of Christians in the final victory of Christ's Kingdom, and to awaken them to a sense of responsibility for its triumph.

HYMNS OF SUPPLICATION: "God Save America," "When Wilt Thou Save the People?"

THE PROMISE OF JESUS: The leader may read the parables of the mustard seed and of the leaven (Matthew 13:31-33) and may comment upon them. Jesus promised that his gospel would eventually influence all of life. Today, there are many reasons for believing that the message of Jesus is ignored by a large part of the world, even by many Christians. Is this proof that Jesus was mistaken? Or, are there signs that Christians are beginning to take the purposes of Jesus more seriously? Do we pledge our trust in the faith of Jesus as expressed in John 12:32?

"THE PRESENT CRISIS": Does not James Russell Lowell give voice to our doubts and to our faith in the well-known lines from "The Present Crisis"?

Careless seems the great Avenger: history's pages but record  
One death-grapple in the darkness 'twixt old systems and the Word;  
Truth forever on the scaffold, Wrong forever on the throne—  
Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own.

There are the two sure facts: first, that the struggle between right and wrong goes on; second, that God is still in his world, and his cause cannot lose.

THE RESPONSE OF YOUTH: In this struggle between right and wrong, where do the young people stand? Are they neutral? Are they giving comfort to the forces of evil? Are they courageously working for the purposes of Christ? A pastor, hearing a young man report on the Lakeside Conference, had his faith in the triumph of righteousness renewed. He wrote these lines:

I have looked again in the eyes of youth,  
And seen once more the home of truth  
And vistas reaching to the sky  
Wherein our youth have built their ideals high.

O happy joy: for us of other days to know  
That we who once were young can go  
Into the final darkness of the grave  
Aware that they still live whose hearts are brave.

All hail, we of the passing order cry,  
To you whose aims and hopes are high:  
We have been brave according to our light  
And pray that you will carry on the noble fight.<sup>1</sup>

"*In hoc signo vinces.*" This Latin motto ("through this sign thou shalt conquer") is supposed to have been seen in the sky by Constantine the Great on his march toward Rome. He placed these words upon the Roman standard over the monogram of Christ. These words, associated with a military victory, have become an expression of Christian faith in the final victory of the Christian cause. This victory will not come simply by a Pollyanna type of optimism. It will come only as Christians are willing to bear their own crosses for the sake of Christ.

PRAYER: The final moments may be devoted to prayer, in the spirit of the following poem:

And in my dream I saw a cross  
High up against the sky,  
But on that cross no Christ I saw  
Nor soldiers standing by.

I stood transfixed. And then—a Voice  
As darkness round me grew:  
This cross on which your Savior hung  
Is waiting here for you.

Until you climb the steep ascent  
And put yourself aside,  
No peace will come. Choose ye—wilt thou  
For him be crucified?<sup>2</sup>

#### CLOSING HYMN: "Are Ye Able?"

### March 14

#### THEME: "Wounding the Heart of God"

The purpose of this service is to point out how the God of love suffers when any of his children suffer. Take the parallel of an earthly father: when injustice is done to any of his children, he suffers more than they do. All of us, often unconsciously, are aiding the forces of evil in the world, and are thus injuring our neighbors and wounding the heart of God. At this Easter season, we want to dedicate ourselves anew to the kind of life that a loving Father desires for us, knowing that

There is no place where earth's sorrows  
Are more felt than up in heaven.

(Some such introduction as is indicated in the preceding paragraph may be given by the leader before the first hymn is sung.)

HYMNS OF GOD'S LOVE: "Love Divine, All Love Excelling," "Father of Lights"

#### CALL TO WORSHIP:

Holy, holy, holy is the Lord of Hosts:  
The whole earth is full of his glory.  
Worthy art thou, our Lord and our God,  
To receive the glory and the honor and the power.  
Great and marvelous are thy works, O Lord God, the Almighty. Amen.

INTERPRETATION OF SCRIPTURE: We open our worship service with hymns of praise. We sing these hymns sincerely. But do we sing one thing and live another? In a spirit of quiet self-examination, let us consider the words of Micah 6:6-8.

God has sent many prophets, throughout the ages, to show us his will. He has sent us his messengers, chief among them being Jesus. They have proclaimed to us our duty. They have shown us what the Father expected of his children: "Have we treated them as the servant was treated, in the parable recorded in Mark 12:1-12?"

#### A COMMON PRAYER OF PENITENCE:

Thou hast shown us, O Father, the perfect way of life in Jesus Christ.

Thou hast trusted us to choose the better way,  
For thou hast made us in thine own image.  
Free to choose the better or the best, the lower or the higher.

We confess our failure to seek to learn thy will for our lives.

We confess our unwillingness to follow the "hard right" instead of the "easy wrong."

Not with hymns and prayers, alone, would we praise thee,

But with the service of each day's life.

Forgive our sins,

Accept us, as humbly and penitently we offer thee our lives. Make them instruments in thy service, Amen.

We ask, too, our Father, forgiveness for the social sin in which we share.

Millions undernourished in a land of great plenty,  
where grain is burned and fruit remains unpicked and vegetables rot upon the ground;

Millions unemployed in a land of almost boundless acreage, where men pride themselves upon their ingenuity and humanitarian spirit;

Millions living constantly below the level of common necessity while thousands waste their ill-gotten gains in wanton luxury;

Millions of idealistic youth, critical of the sins of their fathers, yet too little concerned in finding the way out of the recurring tragedies of our common life;

Forgive us, we pray thee, Father of all.

Renew our spirits.

Help us as we pledge ourselves, afresh,

To that kind of personal living which we find in Jesus Christ,

And to a program of social justice whereby God's love may be shed abroad through the lives of all who name the name of Christ. In his name we pray. Amen.

HYMN OF DEDICATION: "Take My Life and Let It Be"

### March 21

#### THEME: "The Way of the Cross"

The purpose of this service of worship is to emphasize the cross as the way of life for Christians. It is only as we take up a cause, as Jesus did, and dedicate ourselves completely to it, because it is the way in which we serve

\* Secretary of Student Life and Young People's Work, Congregational Education Society, Boston, Massachusetts.

<sup>1</sup> Rev. Fred Smith, Welborn Community Church, Kansas City, Kansas.

<sup>2</sup> Carl S. Weist, in *Advance*, April 1, 1936. Used by permission.



God, that we understand the full meaning of the "abundant life." But this abundant life is also a hard one. It demands sacrifice. It involves suffering. It means that we bear crosses for Christ's sake, for the sake of our neighbors, for the sake of God's cause.

**SCRIPTURE:** Much of the meeting may be used in interpreting three passages of Scripture:

Peter, as typical of us all: now making a strong boast of loyalty to his Master (Matthew 26:31-35), and then denying Christ (Matthew 26:69-75).

The crowd, hailing Jesus as a great popular hero, when it appeared that he was to win success—the Palm Sunday story (Matthew 21:1-11).

The crowd, joining in the popular demand that Jesus be crucified, when it became apparent that the Kingdom that he sought to establish was a spiritual one and not one which would bring material gains to the multitude—and when it was clear to the "professionally religious people" that this spiritual Kingdom would upset their smug kind of life (Matthew 27:17-26).

**HYMNS:** Such hymns as the following may be sung: "Tis Midnight and on Olive's Brow," "Beneath the Cross of Jesus," "Jesus, I My Cross Have Taken."

**POEMS TO CHALLENGE OUR COMPLACENCY:**

"They did not crucify my Lord  
One time alone,  
For I have seen him on a tree;  
Have watched him bleed and die for me,  
And, mocking at his agony,  
Have also thrown a stone.

"The skull-shaped hill called Golgotha  
Is not one place.  
In factory, mill, and farming plain,  
Where women's bodies sell for gain,  
And children's souls are warped in pain  
I see his tortured face.

"Lord, when we bend the knee before thy throne,  
How shall we answer, who have slain thine  
own?"<sup>8</sup>

"Caiaaphas, Pilate, and Herod—  
How we despise each name!  
They sent the Blessed to a cross,  
And hung him, to their shame.

"But you and you and you and I,  
Partakers of their deed,  
Go blithely on as righteous men,  
Unscathed by human need.

"No nail prints mutilate our hands,  
No sword-wounds pierce the side.  
We do not have the marks of thorns;  
O Lord, forgive our pride!

"Send nails to pin us to thy cross,  
Send swords to cleave us through.  
Let brothers' sufferings pierce like thorns,  
Until we bleed, with You!"<sup>9</sup>

March 28

**THEME:** "Christ Triumphant"

Before the program of music, Scripture, and prayer is begun, the leader may clarify the purpose of this worship service. The comments may run along the following lines. The foes of God's truth thought that they would defeat the cause for which Jesus stood if they would end his

life. In this they were greatly mistaken. Jesus is deathless; he lives more triumphantly today than when he walked the roads of Palestine. His cause took new life; his disciples had a fuller understanding of his purpose; they dedicated themselves to this cause with the same courage which Jesus showed. Out of seeming defeat came the great triumph. God's cause still struggles against great opposition. It seems to meet defeat. But Easter Sunday gives us two assurances: the eternity of life and the final triumph of God's truth. Both of these assurances may be included in this service of joy and faith.

**HYMNS:** The hymns should emphasize the note of triumph, or should deal with the living Christ. Such as the following are appropriate: "Jesus, Thou Joy of Loving Hearts," "Immortal Love, Forever Full," "We Bear the Strain of Earthly Care," "Lord God of Hosts, Whose Purpose, Never Swerving."

**SCRIPTURE:** The Easter story may be read—Matthew 28.

**SUPPLEMENTARY MATERIALS:**

"Truth crushed to earth shall rise again;  
Th' eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among his worshippers."<sup>10</sup>

"I know that my Redeemer lives,  
The Lord of Liberty;  
I trust the pledge of life he gives  
For all eternity.

"O Lord, I would that I might live  
A fearless life and free;  
Rich in the joy that thou dost give,  
Now and eternally.

"O Lord, I would live straight and strong  
In body, soul, and mind;  
Unbound by habits that are wrong;  
Joyous, and true, and kind.

"O Lord, my God, I would love thee  
With all my strength, each day;  
And in thy Son, my Savior, see  
The Life, the Truth, the Way.

"I trust the pledge of life he gives—  
Endless, and full, and free;  
I know that my Redeemer lives,  
And shares his life with me."<sup>11</sup>

"Here is the final reason for accepting this 'living hope.' If there be a God, we are his children. If he has cared enough for us to create us, he ought—so it seems—to keep us. If we really share his nature, we cannot die, because he cannot die. Faith in God and the belief in personal survival are closely bound together. And what glorious living, faith in both of these Christian fundamentals makes! A man will prize and develop not only his own personality, but all personalities; seek not mere transient satisfactions, but the highest values; render the largest social service; bear burdens bravely and sorrows hopefully, and face death with calmness and cheer. For one I prefer to live my life as if I were immortal, making my life so noble, up to the limit of my powers, that it will challenge the universe to blot me out."<sup>12</sup>

<sup>8</sup> William Cullen Bryant, from "The Battle-Field."

<sup>9</sup> Harold I. Donnelly, in *The Church School Hymnal for Youth*. Copyright by the Presbyterian Board of Christian Education. Used by permission.

<sup>10</sup> Henry Hallam Tweedy, in *The Pilgrim Highway*, April, 1935. Used by permission.



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(Continued from page 22)

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**THE DARK LADY OF THE SONNETS** by George Bernard Shaw. Samuel French, \$1.00.

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**WILL SHAKESPEARE** by Clemence Dane. Macmillan, \$1.75.

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<sup>8</sup> Katherine Greenleaf Pedley, *Christian Century*, Dec. 5, 1934. Used by permission.

<sup>9</sup> Elmer Lennen, *Christian Century*, Nov. 7, 1934. Used by permission.





# CURRENT FILM ESTIMATES



After the Thin Man (Powell, Loy, Landi, Stewart) (MGM) Successful "box-office" imitation of "Thin Man"—happy married couple always tangled in crime, and furnishing fairly human comedy as they go. But hero's almost continuous drunken daze makes his deft detective work hardly convincing.  
*For A: Good of kind*

*For Y and C: Amusing but doubtful*

Along Came Love (Irene Hervey, C. Starrett) (Para.) Pleasant, whimsical little love story about a nice little salesgirl-heroine's struggle for the notice of her ideal hero, a doorman also studying medicine and absorbed in babies. Marred, as often, by one cheap touch of crudity.  
*For A: Perhaps* *For Y: Fairly Good*

*For C: No interest*

April Romance (Richard Tauber, Jane Baxter) (MGM) The pathetically unsuccessful love story of Schubert, charmingly told, serves as background for his famous songs, beautifully sung by Richard Tauber. Refreshing simplicity of well-acted story emphasized by Viennese ballroom splendors.

*For A: Delightful* *For Y: Mostly good*  
*For C: Little interest*

Banjo on My Knee (Stanwyck, McCrea, Walter Brennan) (Fox) Colorful story of shanty-boat life on lower Mississippi, with picturesque characters of elementary morals, rollicking slapstick, and melodramatic villainy. "Land girl" heroine and river siren of shady past fight over crude hero. Ethical value low.

*For A: Depends on taste* *For Y: Not the best*  
*For C: No*

Beggar Student (Ufa) (English titles) Hilarious character comedy accurately laid during Saxony-Poland struggle in 1704. Hero, future king incognito, and his pal have boisterous good time as prisoners at Polish court, till they win freedom and high-born brides. Elaborate.

*For A: Rather interesting*

*For Y and C: Little interest*

Camille (Garbo, Taylor, Crews) (MGM) An outstanding masterpiece. Notable achievement in intelligent direction, restrained treatment, fine acting, pictorial beauty, with background, sets, costumes true to time. Garbo superb as Dumas' tragic heroine who finds real love late.

*For A: Excellent* *For Y: Mature*  
*For C: No*

College Holiday (Jack Benny, Gracie Allen) (Para.) Inane yarn of pair of burlesque lunatics gathering picked college boys and girls for ideal "mating" at bankrupt hotel turned into eugenic headquarters. Much horseplay and would-be "comedy" not always comic. Riotous laughs for the masses.

*For A: Hardly* *For Y and C: Perhaps*

Easy to Take (John Howard, Marsha Hunt) (Para.) Radio "Uncle Roddy" is left fortune by old, mid-Victorian listener, and also a family including heroine and an impossibly disagreeable little brother. Story then padded out with endless acting and singing by child performers.

*For A: Mediocre* *For Y: Perhaps*  
*For C: Doubtful value*

Ecstasy (Heda Kiesler) (Foreign-English dialog) Simple, elementary story told in exceedingly slow tempo, endless close-up, and with almost no dialog. Incredibly indifferent groom, utterly lonely bride, other man, constant symbolism—some vague, some labored, some beautiful. Decidedly "different."

*For A: Novel* *For Y and C: No*

General Spanky (Spanky McFarland and Gang) (MGM) Artificial story of Civil War South along Mississippi. Two kids, white and black, manage to be quite engaging through improbable adventures—off riverboat to Southern mansion, boy army, comic "battle," etc. Grow-ups of minor interest.

*For A: Perhaps* *For Y and C: Entertaining*

Gold Diggers of 1937 (D. Powell, Blondell, Farrell, V. Moore) (1st Nat'l) A musical with

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these description of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

capable cast, more story, less dancing than usual. Crooked associates work for producer's death to get insurance, but agent-hero thwarts them and saves show too. Motives mercenary. Striking ensemble finale.

*For A: Depends on taste* *For Y: Doubtful*  
*For C: No*

Hideaway Girl (Robert Cummings, Martha Raye) (Para.) Starts as lively adventure stuff, with fleeing heroine meeting with young hero. Then crooks, police, clubs, yachts, steamrooms, pretended "man and wife" situation make roistering stuff of dubious value, till hero's fiancée proves to be famous crook!

*For A: Mediocre* *For Y: Better not*  
*For C: No*

In His Steps (Eric Linden, fine cast) (Grand Nat'l) Only title and serious purpose relate to famous book. Under-age pair, genuinely in love, defy rich parents, elope, marry, learn new ideals in poverty. Boy bravely returns to face kidnap charge and clear old friend—and all is forgiven! Well acted.

*For A: Good of kind* *For Y: Mature*  
*For C: No*

Love on the Run (Gable, Tone, Crawford) (MGM) Hilarious, preposterous fun over two newspaper pals chasing runaway heroine from London to Paris. Breezy, wisecrack dialog, but not sexy. Hero wins always by double-crossing pal. Some crudities of act and speech, but mostly non-stop amusement.

*For A: Very good of kind* *For Y: Amusing*  
*For C: Doubtful*

Make Way for a Lady (H. Marshall, Ann Shirley) (RKO) Mostly a charming little story of grown-up love, with Gertrude Michael adorable in teacher role. But Ann Shirley does not quite convince in naïve, school-girl meddling with her father's romance, and certain bits do not ring true.

*For A and Y: Rather good* *For C: Little interest*

Man Who Lived Twice, The (Ralph Bellamy) (Columbia) Clinical thriller about dangerous criminal, operated upon by great surgeon with fantastic results. Becomes outstanding scientist without memory of past. Blackmail, disclosure, elaborate trial. Bad anti-climax of "guilty" verdict solved by reprieve.

*For A: Hardly* *For Y and C: No*

Mummy's Boys (Wheeler & Woolsey) (RKO) Crazy mystery farce about Tut's curse, burlesque archaeological expedition, and brainless chase through Egyptian tombs. Achieves a few scary moments, but the Wheeler and Woolsey bag of tricks sadly needs refilling. Feeble stuff.

*For A: Stupid* *For Y: Hardly* *For C: No*

Night Waitress (Margot Grahame) (RKO) Sailor hero struggles long to "pick up" waterfront cafe waitress till complications with racketeering, smuggling, and gangsterism bring her to him for rescue. Seamy side of life made thoroughly seamy, with wholesome happy ending for anodyne. Some absurdities.

*For A: Hardly* *For Y: Unwholesome* *For C: No*

Pennies from Heaven (Bing Crosby, Madge Evans) (Para.) Humble-life story of good-natured, mutually helpful ne'er-do-wells, living hand to mouth through highly improbable adventures to success. Bing sings as usual, and acts human role better than usual. Orchestra accompanies songs, even in a solitude.

*For A: Depends on taste* *For Y: Good*  
*For C: Fair*

Plainsman, The (Gary Cooper, Jean Arthur) (Para.) Powerful picture of heroism and villainies in the '60's, when America was "making its frontiers safe." High historical value, vivid character interest, but DeMille must have his moments of torturing drama and agonizing, incredible heroics.

*For A and Y: Fine of kind* *For C: Too strong*

Rainbow on the River (Bobby Breen) (RKO) Little northern orphan of Civil War lost in New Orleans till found by rich New York grandmother. Features Bobby's extraordinary nasal singing and ultra-seraphic acting. Much human appeal, but weakened by harsh and exaggerated characterization and sentimentality.

*For A: Depends on taste* *For Y and C: Good of kind*

Rembrandt (Charles Laughton) (U.A.) Supremely careful English production, wonderful in backgrounds, sets, costumes, vivid in characters, slight in action. More a study than entertainment. Over-emphasizes failure. Only picture shown is mocked. Laughton fine in undramatic role. Speeches overdone.

*For A: Impressive* *For Y and C: Not recommendable*

Sinner Take All (Bruce Cabot, M. Lindsay) (MGM) Another super-clever newspaper man solves a murder epidemic after managing to point suspicion at practically every one in the cast. "Narcophine" did it—administered by least suspicious character. A romance drags along through it all to happy ending.

*For A: Ordinary* *For Y: Perhaps* *For C: No*

Smart Blonde (Glenda Farrell, Barton MacLane) (Warner) Brisk-moving, mildly suspenseful murder story, with undistinguished but fairly believable characterizations of hero as a not-too-dumb detective and wise-cracking heroine who proves chief brains in solving murder of nightclub owner.

*For A: Perhaps* *For Y: Passable*  
*For C: No interest*

Son of Mongolia (Russian) (English titles) Unusual film about elemental, wandering hero. Eerie in song, music, language, and sounds. Story naïve, direction rambling, narrative confused, but gripping portrait of lowly life in dreary land, with most primitive means and methods for existence.

*For A: Unusual* *For Y and C: Doubtful interest*

Stowaway (Shirley Temple) (Fox) After exotic start, becomes engaging adventure story ideal for Shirley's talents. Child's influence over the grown-ups very appealing and convincing. No misadventure carried far enough to be painful. No tap dancing. Songs belong in action. Shirley's best in years.

*For A, Y, and C: Excellent*

That Girl from Paris (Lily Pons, Gene Raymond, Jack Oakie) (RKO) Lily's beautiful singing is hopelessly buried under crude, low comedy of the obese Oakie, et al., in cheap yarn lacking good taste and even common sense. Story logic simply ridiculous. Pitiful waste of Lily Pons.

*For A: Poor* *For Y and C: No*

(Continued on page 33)



# What's Happening in RELIGIOUS EDUCATION



❖ VACATION church schools in Los Angeles County, California, made a large gain last summer. Combining with Jewish and Catholic representatives, the Vacation Church School Committee of the California Church Council secured the cooperation of the fifty coordinating councils in the county and the services of a coordinating council worker for promotion of the plan. As a result, the number of vacation schools increased from 114 in 1935 to 340 in 1936; and enrolment increased from 19,002 to slightly in excess of 34,000. The coordinating councils are representative of all character-building and delinquency-preventing agencies, and include law enforcement bodies: such as, the police departments, sheriff's office, and probation office. They also include such public agencies as the playgrounds and recreation departments.

At the annual meeting of the coordinating councils, five distinguished service awards are made each year. They are presented by the Judge of the Juvenile Court of Los Angeles County for outstanding service in the prevention of juvenile delinquency. The Religious Vacation School Committee received one of these awards for 1936 for its accomplishment in this field.

❖ THE Christian Endeavor movement has been giving increasing attention to the use of the outdoor poster as a medium of attracting young people to the training opportunities to be found in Christian Endeavor. The poster is distinctly an evangelism effort and is designed to appeal to great numbers of non-Christian youth.

This poster program began under the leadership of the Michigan Christian Endeavor Union. During the past five years it has grown and last year it was used in numerous states across the country. It is expected to become a national program this year and should make a fine approach to the 56th anniversary of Christian Endeavor which begins on January 31.

The poster plan is simple and can be adapted to situations in each state or county union. Detailed information may be secured from the Michigan Christian Endeavor Union, 14075 Marlowe Avenue, Detroit.

❖ THE Emergency Peace Campaign has secured Dr. Maude Royden, one of England's greatest religious leaders, as the feature lecturer of its January-February cycle of meetings. Dr. Royden is well known as the founder of the famous Guildhouse in London, initiator of the Fellowship Services at Kensington Town Hall, leader of the crusade to place women in the pulpit, lecturer, suffrage leader, and peace speaker.

This winter series planned by the Emergency Peace Campaign includes

1,500 mass meetings and conferences in 1,000 cities, aimed at keeping the United States out of war and war out of the world.

❖ INASMUCH as the churches are making a special study of the Negro this year, many will find it helpful to participate in the celebration of Negro History Week, beginning February 7. The purpose of the celebration is so to dramatize the past of the Negro as to secure for the record of the race in the attention of the public the same consideration given to the other elements of our population.

A pamphlet on this matter is distributed free of charge to ministers, teachers, leaders, or directors. Persons desiring more than one copy are asked to pay ten cents each.

The observance is under the direction of The Association for the Study of Negro Life and History, 1538 Ninth Street, N.W., Washington, D.C.

❖ MISS A. MYFANWY ROBERTS has been elected the director of children's work for the Pennsylvania State Council of Christian Education. Miss Roberts was for nine years the director of religious education in the Elm Park Methodist Church, of Scranton, Pennsylvania, and has served frequently in the camps and conventions of the Pennsylvania Association.

## Annual Meetings

February 5-13, 1937

THE Annual Meetings of the International Council of Religious Education will be held at the Stevens Hotel, Chicago, February 5 through 13, 1937. The following schedule for the week has been arranged.

### COMMITTEE MEETINGS

Friday and Saturday, February 5, 6

### PROFESSIONAL ADVISORY SECTIONS

Monday, Tuesday, and Wednesday,  
February 8, 9, and 10

### CONFERENCE OF LEADERS OF NON-ECCLESIASTICAL AND CHARACTER-BUILDING AGENCIES

Monday and Tuesday, February 8, 9

### NATIONAL LAYMEN'S CONFERENCE

Tuesday and Wednesday, February 9, 10

### EDUCATIONAL COMMISSION

Thursday and Friday, February 11, 12

### BOARD OF TRUSTEES

Friday, February 12

### EXECUTIVE COMMITTEE

Saturday, February 13

❖ A RADIO FORUM on "Growth and Development of the Child" is being conducted under the joint auspices of the National Congress of Parents and Teachers, the American Academy of Pediatrics, and the National Broadcasting Company. The programs deal with various phases of child development, each presenting a speaker eminent in his field. They are broadcast over the NBC blue network every Wednesday, 4:00-4:30 P.M. (E.S.T.)

The current programs are as follows: January 27

"Effects of Light, Sun, and Other Rays on Growth"—Otto Glasser, Director, Department of Biophysics, Cleveland Clinic Foundation; Consulting Biophysicist, University Hospitals of Cleveland.

February 3

"Heredity or Environment?"—E. C. MacDowell, Investigator, Station for Experimental Evolution, Carnegie Institution of Washington.

February 10

"How the Mind Grows in Infancy"—Arnold Gesell, Director, Clinic of Child Development, Yale University.

February 17

"How Children's Minds Grow"—Walter R. Miles, Professor of Psychology, Institute of Human Relations, Yale University.

February 24

"The Importance of Music for Growing Children"—Walter Damrosch.

The topics and speakers for the programs from March through April will be given in the March *Journal*.

❖ MRS. E. E. MCCLINTOCK recently took up her new duties as Associate Secretary of the Missions Council of the Congregational and Christian Churches. Her territory will cover nineteen states in the midwest area, from Ohio to the Rocky mountains, with headquarters in Chicago.

Mrs. McClintock was for four and a half years the director of religious education of the First Plymouth Congregational Church, Denver, Colorado. Previous to that, she was the executive secretary of the Denver Council of Religious Education.

❖ MR. BENGT RENBLAD, Sunday School Secretary for the Methodist Church in Sweden, writes that there are now about 400,000 children in the Sunday schools of this country. This is a large enrolment in view of the fact that the state church of Sweden has not aggressively promoted Sunday school work until lately because of the program of religion carried on through the public schools.

Mr. Renblad reports that only a few of the church schools are graded. They



are, however, making progress in this respect.

This year they had a special summer school for teachers at which time they started "The Sunday School Circle," the aim of which is to create fellowship among the teachers who go to the summer schools.

Mr. Renblad expresses the appreciation of the church school leaders in Sweden for the inspiration and fellowship of the World's Sunday School Convention held last summer in Oslo.

❖ MR. RALPH C. YOUNG is the new secretary of the Maritime Boys' Work Board. He has been in Maritime leadership work for the past five years and has given specialized leadership in camps for the past six years. Professionally, he was a teacher before assuming his new task and has had experience in mentoring Trail Ranger and Tuxis groups.

❖ SOME changes in the duties and personnel of the administrative staff of the American Bible Society have been announced. General Secretary Eric M. North continues to administer the work abroad and direct the Committee on Versions. General Secretary George William Brown will administer the Society's distribution in the United States and maintain relations with church groups and denominations. Editorial Secretary Francis Carr Stiffer will be responsible for the *Bible Society Record*, Universal Bible Sunday, general publicity, and the preparation of leaflets, pamphlets, exhibits, and stereopticon lectures. Mr. Rome A. Betts, a layman, has been elected an Associate Secretary, to be responsible for financial cultivation other than churches.

❖ THE Forty-Fourth Annual Convention of the Association for Childhood Education will be held in San Antonio, Texas, March 20-April 3, 1937. "Today's Trends in Childhood Education" is to be the convention theme. Delegates and visitors will have an opportunity to visit Texas schools, both rural and urban; to participate in forum and class discussions of these trends; and to hear outstanding leaders in the field of childhood education point the direction of and evaluate these trends.

❖ CHURCHES in all countries are now engaged in an ever-increasing extent in the preparations for the world conference of churches on "Church, Community, and State" to be held in Oxford in 1937. An essential part of this preparatory work is being done in study groups and the results are communicated forthwith to the churches well before the time of the conference. Thus, there is every prospect that whatever pronouncements are made in the name of the conference will carry with them the maximum support and sanction of all the churches.

❖ THE Dramatists' Play Service, Inc., has been established by members of the Dramatists' Guild of the Authors' League of America. Closer cooperation between America's leading dramatists and the non-professional play producing groups throughout the country will be the result. In addition to handling the non-

professional acting rights of plays professionally produced on Broadway, the Play Service will distribute and lease the amateur rights of plays of every sort written by Guild members for the use of schools, colleges, Little and Community Theaters, churches and similar groups, and in some instances publish plays in book or pamphlet form. It will also provide information in regard to plays outside its own fast-growing list.

### Current Film Estimates

(Continued from page 31)

**Wanted: Jane Turner** (Lee Tracy, Gloria Stuart) (RKO) Exciting, lively gangster picture with breezy postal-inspector hero and heroine-assistant on trail of mail truck robbers. They get their men and each other, after much flippant wise-cracking. Rather interesting despite many irrelevant incidents.

For A: Fair of kind For Y: Fair For C: No

**Week-End Millionaire** (Buddy Rogers, Mary Brian) (Alliance) Greeting hero, mistaken for multi-millionaire, and heroine, masquerading as "countess," have a floundering love affair amid de luxe surroundings, with pseudo crooks and a fashion show for complications. Acting pitifully poor.

For A: Hopeless For Y: Stupid For C: No

**We Who Are About to Die** (John Beal, Preston Foster, Ann Dvorak) (RKO) Harrowing portrayal of innocent man in "death row." Grim humor by tough convicts, gruesome gallows stuff, agonizing suspense, weak ending. Called anti-capital punishment. Rather belittles trial methods. Beal inadequate.

For A: Grim For Y and C: By no means

**White Hunter** (Warner Baxter) (Fox) African thrills and December-June romance feebly combined. Travel film clippings for African effects, heroine inadequate for role, and vengeance motif peters out into schoolgirl love affair for grizzled hero. Superfluous roles, absurd episodes.

For A: Mediocre For Y: Poor For C: No

**Yellow Cargo** (Conrad Nagel, Eleanor Hunt) (Grand Nat'l) Far-fetched, clumsily told thriller

about government agents, hero and heroine incognito, running down Chinese-smuggling gang using motion picture production plant as blind. When agents learn each other's identity, romance! Mostly second rate

For A: Dull For Y: Perhaps For C: Hardly

### Easter Dramatic Materials

THE following Easter dramatic materials are available from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Please send cash with order.

"Pilgrims of the Way" (a play), by Dorothy Clarke Wilson, in the March, 1931, issue of the *Journal*. Price 15 cents a copy.

"Release" (a Lenten play), by Dorothy Clarke Wilson, in the February, 1933, issue of the *Journal*. Price 15 cents a copy.

"A Dramatic Service of Worship for Easter," by Grace Sloan Overton, in the March, 1933, issue of the *Journal*. Price 15 cents a copy.

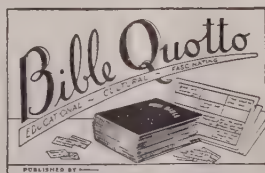
"But in the Morning—Joy!" (an Easter sunrise service), by Gladys Gray, in the March, 1936, issue of the *Journal*. Price 15 cents a copy.

"Passion Week" (a service of worship in music, Scripture, and pictures), by Nancy Longenecker. Price 10 cents a copy.

"The Cloth of Sendony" (an Easter play), by Elizabeth H. Emerson. Price 15 cents a copy.

"The Other Jesus," by Elizabeth H. Emerson, in the November, 1936, issue of the *Journal*. Price 15 cents a copy. Although this was published as a Christmas play, it is equally suitable for use at Easter time.

## Five Interesting Bible Games



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## More Devotional Practices for Discouraged Teachers

(Continued from page 15)

for perhaps some day a great prayer like this will be yours, "Father, I thank thee that thou hast matched me with this hour."

If the suggestion above does not help you, perhaps this will. First, read Luke 10:25-37. What is this discouraging situation? A lawyer is attempting to discredit Jesus in the eyes of the crowd. Notice how he solved this situation. He gave the world the story of the Good Samaritan.

Read Mark 3:31-35. What is this depressing event? His mother thought he had become crazy. Watch how he made this event come out. He announced through this experience that men everywhere who were working for the advancement of his Kingdom were his brothers.

Read Luke 15:1-24. What is this undeserved trial? The so-called best church people were resentful because he insisted on being friendly to sinners. See how he takes care of this event. He gives the world the deathless parables of the lost sheep, the lost coin, and the lost boy.

Read Luke 22:24-27 and John 13:1-15. What is this bitter disappointment? His friends were now quarreling as to which of them should be the greatest. Notice how he cleared this event. In St. John we read that first of all he squared his creed with his conduct, and then uncovered a universal principle that mankind must either practice or else perish. Greatness is to be measured by service.

Now in these instances of Jesus facing lack of sympathy and cooperation with his teaching, you will discern that he did not simply accept glaring indifference and ingratitude. He did not just endure these situations and grow complainingly restless about them. He used them. He made something beautiful come out of something ugly. He changed oppositions into opportunities. He turned these threats to hold up his work into a good for himself and a permanent good for others.

I grant you that the cultivating of this distinctly Christian attitude toward discouragements is difficult, yet it is not impossible. If, in your soul, there is sincere desire plus faith that grows courageous plus the will to experiment with this creative attitude, "You shall reap if you faint not." Yes, sooner or later this spirit regnant in you will break through your teaching and leap into lives known and unknown to you, "for the fragrance of such a spirit goes not only with the wind, but even against it."

## "Meet Your United States"

(Continued from page 10)

and described briefly the organization of the department, the Old Testament study of the fall, and the unit which was to follow Easter. (This will be a study of the great hymns of the church, leading up to a Hymn Festival late in May.) A story of life in the southern mountains, a brief survey of the schools and homes operated there by the Woman's Home Missionary Society and the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and a description of the box sent to one of these schools were given by the boy elected as program chairman.

A "Scene in an Indian Mission," a playlet in two acts, had been written and was produced by seventh-grade boys. In this dramatization a group of Indian youth discovered that their dissatisfaction with both government and church agencies was due in part to their own non-cooperative spirit. In the final scene representatives of the mission, the govern-

ment, and the Indians determined to work together more closely so that greater good might be accomplished.

An eighth-grade boy reported on the trip to Newberry Center, later introducing the Mexican children, and their leader, who dramatized a folk festival. Then, while the organ played the national Negro hymn, "Lift Every Voice and Sing," the audience was requested to read silently the words of this saga of an underprivileged race. Girls of the seventh grade told the group something of their discoveries with regard to race relations in the United States, using the poem "Incident" by Countee Cullen and a number of Negro spirituals in which the pupils and their guests joined.

With the orchestral setting, "In a Chinese Temple-Garden," a number of girls staged "An Oriental Tea-Party," with representatives of different nations discussing the differences and similarities in their religious faiths.

Following the showing of stereopticon slides made of the migrant workers, each accompanied by explanatory statements by a member of the class, the service closed with the singing of the hymn "Every Man as Friend" and with a prayer, by one of the boys, that through increased knowledge and enriched understanding all might find it easier to live up to the words which appeared on the printed program, "True Neighbors We Would Ever Be," and that the ideals of the hymn sung might be realized.

## Jeremiah: Prophet of the Second Chance

(Continued from page 5)

power of Jeremiah's Gospel of the Second Chance. We need to know now that we shall be bigger than whatever shall happen to us. Come chaos, come a day of doom and a world-sunset as red as human blood, we shall rise from that and rebuild, and build better. We always have. History is but the record of man's struggle upward, of his reaching out for God, and hope is better than history. He who loses sight of that loses sight of Jeremiah, and of God.

## Statement of the Ownership, Management, Circulation, Etc., Required by the Act of Congress of March 3, 1933

Of International Journal of Religious Education published monthly, except August, at Menasha, Wisconsin.

State of Illinois  
County of Cook

I, Florence Teague, a notary public in and for the State and county aforesaid, personally appeared Florence Teague, who, having been duly sworn according to law, depose and says that she is the Circulation Manager of the International Journal of Religious Education and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

Editor, Percy R. Hayward, 203 N. Wabash Ave., Chicago, Ill.

Associate Editor, Gloria Diener, 203 N. Wabash Ave., Chicago, Ill.

Circulation Manager, Florence Teague, 203 N. Wabash Ave., Chicago, Ill.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, a true statement of the ownership, management, must be given.)

International Council of Religious Education, incorporated by Act of Congress (charter name, International Sunday School Association of America). This is an organization not for profit, of a religious and educational nature. There are 200 members on its Executive Committee, elected by the constituent agencies.

3. That the known bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and that this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above is..... (This information is required from daily publications only.)

FLORENCE TEAGUE  
(Signature of editor, publisher, business manager, or owner.)

Sworn to and subscribed before me this 25th day of November, 1936.

[seal]

DORIS PARKS

(My commission expires October 28, 1940)



## A Youth-Week Experience

(Continued from page 11)

An item of \$150 is reserved for this in the church budget.

Again, there are tangible results in the church program and organization. The first Youth Week resulted in the placing of two young men on the official boards of the church. They have made good. This step had been agitated for years, but no progress had been made. A church service for the primary and junior departments during the church school hour was also the result of the leaders' conference that first year. The adult choir, the organ music, and the pastor's story sermons have aroused much enthusiasm, and a favorable attitude toward the church service has been established. Significant progress came out of the leaders' group again last year, as they met two weeks after these events to consider definite next steps in our church youth program. The young people present brought about a general conviction that some larger means of training was needed for our young people, for our parents, and for our teachers and church officers. Preliminary plans for a "Church School of Religion" to run for a fall and Lenten term were drawn up and referred to a committee for action. There seemed to be a general conviction of the necessity for this step. This again is a project which had been dodged for a number of years; it is now under way from group conviction and not from overhead pressure. The coming together of this youth leaders' group for such cooperative planning is of itself no mean accomplishment.

The Session of the church has become inspired to hold a retreat next fall for all the leadership of the church where plans for the entire church life may be faced and coordinated.

Thus, Youth Week has broken open the way to progress in church planning. It has been a useful technique and instrument whereby the deadly routine and complacency of things as we do them can be successfully overthrown and new ideas brought in to ferment. It is a way of helping young people, parents, and leader-teachers to look at them-

selves in the light of what religion can mean until they move of their own desire toward a more satisfying hold on the Christian way of life.

The direct result in the lives of the young people is, therefore, the most important. We have produced no saints, but there is hope that some of them are on the way to effective living religiously. As a result of their own planning and working on Youth Week, facing with adults the determination of what the young people of our community and church need, they have crystallized their own allegiance to Christian principles and under their own compulsion are moving forward to increase their religious stature; their courage to stand for Christian things is increasing. And they feel as never before that the church has a place for them.

And so we believe in Youth Week: as a high point in the year's program, involving three groups—young people, their parents, and their leaders; as a special time for facing squarely the challenge of religious living and for getting a firmer grasp on the elements of an effective life. Perhaps it is a substitute for the old-time revival services, providing the reality and emotional integration so needed for its, our generation.

## Preparing Young People for Church Membership

(Continued from page 18)

lowing this, we hold a special pre-Communion service for the young people in which we discuss the Communion service and help them to get the most out of it. In receiving the new members, we believe that it is essential that each one be received individually. Each one, individually before God and the congregation, makes his public commitment to Jesus Christ as Lord and Savior.

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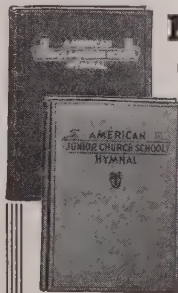
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# NEW BOOKS



**The Resources of Religion.** By Georgia Harkness. New York, Henry Holt and Company, 1936. 218 p. Price \$2.00.

It is a refreshing experience to read a book that picks up a number of ideas that are hazy in one's mind and sets them forth as clear-cut issues; a book that recognizes and analyzes the "sickness of religion," yet can lead one to real growth in religious thinking, a book that again and again makes the reader think of certain friends who would be helped by the ideas suggested. Such a book is this one by Georgia Harkness.

In the first three chapters, Dr. Harkness discusses what religion is, what the Christian religion demands, what are the ends and means in a Christian society. She is realistic, but withal optimistic. In her fourth chapter, "The Impotence of the Church," one feels with regret that what she says is true, but at the end of the chapter she makes you share her belief "in the power of the church to regain its grip."

In subsequent chapter headings, "Our Enlightened Paganism," "To God through Revelation," "To God through Induction," and especially in the closing chapter, "Laying Hold of God," one feels inspired anew to believe in God and in the church and to devote oneself to the cause of the Kingdom.

—L. C. K.

**Men of Zeal.** The Romance of American Methodist Beginnings. By William Warren Sweet. New York, The Abingdon Press, 1935. 208 p. Price \$2.00.

The material included in this volume was presented as the fourth of a series of lectures given once a year at the Drew Theological Seminary under its Lecture-ship in Biography established in 1928. A consideration of this subject was prompted because in 1934 American Methodism celebrated its one hundred and fiftieth anniversary as an independent body. Professor Sweet pictures the romance of the beginnings of this movement against the background from which it emerged—made up as it was of other religious forces and of the social, economic, and political influences of the time. Through his sketches of the lives of men and women who were primarily responsible for its beginnings, the important events of this epoch-making period pass in review before the reader. For further study of this early period in the history of American Methodism, the reader will find most helpful the bibliography which is included.

—W. E. D.

**Finding the Way.** By Robert Harris Gearhart, Jr. New York, Association Press, 1935. 141 p. Price \$1.75.

In this portrait of Jesus "many will discover quite new insights into the events of his career and their relevance for us."

**A New Standard Bible Dictionary.** Third Revised Edition. Edited by Melancthon W. Jacobus, Elbert C. Lane, and Andrew C. Zenos. New York and London, Funk & Wagnalls Company, 1936. 965 p. Price \$7.50.

Designed as a comprehensive help to the study of the Scriptures, their languages, literary problems, history, biography, manners and customs, and their religious teachings.

**I Believe in People.** By Archer Wallace. New York, Round Table Press, 1936. 210 p. Price \$2.00.

Mr. Wallace looks into the lives of the people in the world about him and emerges from his investigation with a greater faith in the ability of humanity to live heroically in the face of great obstacles. The following topics are treated: Sickness Need Not Crush the Spirit, Noble Souls Are Tolerant, True Riches Are of the Spirit, Great Souls Know How to Forgive, The Truly Great Are Humble, Love Hopeth All Things, Every Experience May Be Made a Means of Moral Enrichment, and Happiness Is a By-Product.

**How to Lead a Bible School.** By W. Edward Raffety. Cincinnati, Ohio, The Standard Publishing Company, 1936. 182 p. Price \$1.25.

The author speaks of this book as "Friendly Talks with the Superintendent." His talks deal with such matters as planning programs with a purpose, finding leaders, the placement of pupils, the use of the summer months, Rally Day, and the qualities of the superintendent himself.

**Preface to Religion.** By Bernard Iddings Bell. New York, Harper & Brothers, 1935. 198 p. Price \$1.75.

This book contains a series of lectures delivered to college students, the purpose being "to impart to the young men some notion of what religion has been, and still is, in the vital and intellectual life of man as man."

The five lectures deal with "Origins," "The Development of Hebrew Religion," "The Emergence of Christianity," "The Kingdom and the World" (being a record of Christianity through the centuries), and "Now and Tomorrow."

For anyone who is not already rather thoroughly familiar with the history of our religion, this will be a valuable book to read.

**John White of Mashonaland.** By C. F. Andrews. New York, Harper & Brothers, 1935. 205 p. Price \$1.50.

The story of a modern missionary hero who made a dramatic stand for Christianity in that section of Africa known as Mashonaland.

**Personality Studies of Six-Year-Old Children in Classroom Situations.** By Alberta Munkres. Teachers College, Columbia University Contributions to Education, No. 681. New York, Bureau of Publications, Teachers College, Columbia University, 1936. 181 p. Price \$1.85.

The author has developed a technique of observation for use with children in classroom situations, and for arriving at a personality estimate on the basis of the data collected. The book contains a detailed account of the responses of ten children to teacher, to other children, and to the total situation.

Five areas of experience are explored: social relationships, work relationships, position in the group, emotional responses, and special manifestations. The writer has had her observations checked by two other observers and finds a large percentage of agreement in the reports on each child.

**Indian Nationalism and the Christian Colleges.** By Paul J. Braisted. New York, Association Press, 1935. 171 p. Price \$2.00.

In this volume the author has portrayed the development of Indian national opinion since 1919 and has characterized its dominant features.

**The Turkish Transformation.** By Henry Elisha Allen. Chicago, The University of Chicago Press, 1935. 251 p. Price \$2.50.

A Moslem country is rebuilding itself into a Western nation, and fourteen million Orientals are going through a social and religious transformation. Mr. Allen, who has been a close student of Turkish affairs for a number of years, gives here a report on the creation of modern Turkey.

**Decisive Days in Social and Religious Progress.** By Adna Wright Leonard. New York, The Abingdon Press, 1935. 154 p. Price \$1.50.

A series of five lectures delivered in "The Hall of Christ," Chautauqua Institution, Chautauqua, New York. They have been rewritten, with a few slight changes and additions to bring the material up to date.

**The Church of Christ and the Problems of the Day.** By Karl Heim. New York, Charles Scribner's Sons, 1935. 172 p. Price \$1.75.

The James Sprunt Lectures for 1935, delivered at Union Theological Seminary, Richmond, Virginia.

**The Great Evangel.** By Lynn Harold Hough. Nashville, Tenn., Cokesbury Press, 1935. 167 p. Price \$1.50.

The Sam P. Jones Lectures on Evangelism delivered at Emory University, January, 1935.



Plays For These Times. Compiled by Harold A. Ehrensperger. New York, The Abingdon Press, 1936. 88 p. Price 35 cents.

Here are five plays for church production:

"No Gift in Return" (a Christmas play) by Jean Cameron Agnew.

"The Throne of Tomorrow" (a morality play in one act) by Robert Moulton Gatke.

"The Victor" (a one-act play) by Elliot Field.

"Simon the Sorcerer" (a biblical play founded upon Acts 8:9-25) by Marion Wefer.

"Room for a Flower" (a one-act play on Japan) by Helen L. Willcox.

**Practicing the Presence.** By Ralph S. Cushman. New York, The Abingdon Press, 1936. 202 p. Price \$1.00.

A book of daily devotions. It is divided into four parts: "Lord, How Is It?" "Seven Steps to Reality," "Religious Uncertainty," and "Christian Technique."

**After Death.** By Leslie D. Weatherhead. New York, The Abingdon Press, 1936. 191 p. Price \$1.00.

A discussion of life after death in the light of modern thought.

**Frontiers of Christian Thinking.** By Frederick C. Grant. Chicago, Willett, Clark and Company, 1935. 179 p. Price \$2.00.

This book grew out of a course of lectures delivered at the Tower Hill Convocation of the Chicago Congregational Union.

**Jesus as Teacher.** By Henry B. Sharman. New York, Harper & Brothers, 1935. 168 p. Price \$2.00.

A life of Christ in the words of the Gospels, artistically arranged and printed.

**Between Two Centuries.** By Dana M. Albaugh. Philadelphia, The Judson Press 1935. 245 p. Price \$1.00.

A study of four Baptist mission fields—Assam, South India, Bengal Orissa, and South China.

## Books Received

December 1, 1936-January 1, 1937

**BE OF GOOD COMFORT.** By Raymond Huse. New York, The Abingdon Press. 57 p. Price 15 cents.

**CHRISTIANITY AND THE INDIVIDUAL IN A WORLD OF CROWDS.** By Halford E. Luccock. Nashville, Tenn., Cokesbury Press. 165 p. Price \$1.50.

**IT HAPPENED IN PALESTINE.** By Leslie D. Weatherhead. New York, The Abingdon Press. 325 p. Price \$2.50.

**THE PARADOXES OF JESUS.** By Ralph W. Sockman. New York, The Abingdon Press. 264 p. Price \$2.00.

**SOME PROBLEMS OF LIFE.** By Rufus M. Jones. Nashville, Tenn., Cokesbury Press. 214 p. Price \$2.00.

**THE UNIFIED SUNDAY MORNING CHURCH SERVICE.** By Robert Grant Anderson. New York, The Abingdon Press. 55 p. Price 25 cents.

**THE VALUE OF VOLUNTARY SIMPLICITY.** "Pendle Hill Essays," No. 3. By Richard B. Gregg. Wallingford, Pennsylvania, Pendle Hill. 33 p. Price: 15 cents; two or more copies, 10 cents each.

## The Things That Are Caesar's

(Continued from page 21)

them. But to forgive those who kill you—that isn't manhood. It's something more—or less—

**WOMAN** (quietly, but triumphantly): What else could he have done—he who had taught men to love their enemies?

(**LUCIUS** has meanwhile edged nearer to the **GIRL**. Now with a bold motion, unnoticed by **JUNIUS**, he pulls back her headdress, which she has drawn up to cover the lower part of her face. The **GIRL** slips away from him and lays her hand on the **WOMAN**'s arm.)

**GIRL**: Please—let us hurry! Can't we do what we came to do—and go?

**WOMAN** (hesitantly): Sir—

**JUNIUS** (suddenly brusque): What would you, Woman? What business can you have with me?

**WOMAN**: Sir—I would ask a favor.

**JUNIUS**: Then speak it. The hour is getting late.

**WOMAN** (pleadingly): Sir—sell me his cloak!

**JUNIUS**: Sell you—his cloak?

**WOMAN**: I'll give you anything you ask—if it isn't too much. See! Here are twenty pieces of silver. (*She opens a little bag and pours the money from it into her hand.*) Is that enough?

**JUNIUS** (slowly): Twenty pieces of silver—

**GAIUS** (unable to restrain himself): Twenty pieces of silver—for that old cloak! You'd better take it quickly, Junius!

**JUNIUS**: Be quiet, Gaius!

**LUCIUS** (coming close to **JUNIUS**): It's too cheap, Junius. But if the maid would just throw in a kiss—

**JUNIUS** (sternly): Be quiet, Lucius. (*Turning to the WOMAN.*) Tell me—why do you want the cloak?

**WOMAN**: Oh—can't you see? Because—he wore it and we loved him.

**JUNIUS**: Suppose—I should not want to sell it.

**LUCIUS**: That's right! Hold out! Maybe she'll make it thirty—(*A look from JUNIUS silences him.*)

**WOMAN**: You mean—it isn't enough? (*She fingers the coins of her dowry, which, after the custom of the Syrian woman, she wears fastened to her headdress.*) Then—then I'll have to give you some of these!

**JUNIUS**: Suppose—I want to keep the cloak myself.

**LUCIUS**: Then you're a fool.

**GAIUS** (touching **LUCIUS** on the arm): Come, Lucius! Let's get out of here. There's more amusement in the market place.

**LUCIUS** (with another glance at the **GIRL**): Amusement, maybe. But I'll wager there is less of beauty.

(**GAIUS** shrugs and moves aimlessly toward the door, right.)

**WOMAN**: Sir—what could you want of it? He was nothing to you. (*With sudden passion.*) You did not know him—you did not love him! You were his enemy and not his friend!

**JUNIUS** (uncertainly): I—I don't know—

**WOMAN**: You even helped to kill him!

(**JUNIUS** slowly lays the cloak down on the table. **GAIUS** appears in the entrance, right, followed by the **OFFICER**, a somewhat pompous little individual who obviously does not know whether to be more puffed up over his own importance as the High Priest's representative or more humbled before the imposing evidences of Roman authority. The former instinct seems to win, for there is something of a swagger in his attitude as he enters the room.)

**GAIUS** (nodding toward the **WOMAN**): That the one?

**OFFICER** (in a low voice): That's the one, all right. (*He advances into the room and lays a rough hand on the WOMAN's shoulder.*) You're under arrest, Woman. Will you come along peaceably or shall I call in some of the guard outside?

**JUNIUS** (sternly): What's this, Lucius? Who is this man, and what is he talking about?

**LUCIUS** (shrugging): You know as much as I do. He calls himself the high priest's officer.

**OFFICER**: I have orders from the high priest to arrest this woman.

**JUNIUS**: For what?

**OFFICER**: Oh—call it what you will. Disorder—blasphemy. Somebody heard her say this Galilean had more power dead than living—and reported it to Caiaphas.

**GIRL** (thrusting herself forward and facing the **OFFICER**): Where are you going to take her? What are you going to do to her?

**OFFICER** (shrugging): That is for Caiaphas to say. My business is finished when I've delivered her inside the palace dungeon.

**JUNIUS** (with sudden decision): You can't arrest this woman. I tell you, Caesar is emperor here, not Caiaphas!

**LUCIUS** (in a warning aside): Go gently, Junius. The high priest has jurisdiction over matters of religion. And when these Jews begin to talk of blasphemy—

**WOMAN** (laying a comforting hand on the head of the **GIRL**, who has sunk to her knees, sobbing): Don't be afraid, my child. Hasn't He shown us—there's nothing ever—any more—to fear?

**GIRL** (brokenly): But what if they—hurt you? What if they should—kill you?

**WOMAN** (gently): Child, can't you understand? It doesn't matter about us. It's only the truth that matters.

**GIRL**: But—He followed the truth—He was the truth—and He is dead! They killed Him!

**WOMAN** (lifting her eyes, a look of triumph in them): But if the Truth is more alive—because He died—If, by his very dying, perhaps, he brought the Kingdom nearer—

**OFFICER** (triumphantly): There! You see! She admits it herself. She's talking of some kingdom—and there isn't any king but Caesar! Come along, Woman! Will you come—or shall I bring the guard?

**WOMAN**: Yes, yes, I'll come. I tell you—I'm glad to come!

**JUNIUS** (sharply, as the **OFFICER** seizes the **WOMAN** by the shoulder and forces



her toward the exit, right.) Gaius! Lucius! We cannot let the fool arrest that woman! She has done nothing. LUCIUS (holding JUNIUS back by main force): There, Junius, calm yourself! You ought to know by now we aren't allowed to interfere in these religious squabbles. The fellow has an order to arrest this woman.

GIRL (suddenly thrusting herself forward): Wait! Take me, too! I was a follower of Jesus—I, too, believe in Him!

WOMAN (quickly): Hush, child! Don't—don't believe her, Officer! She doesn't know what she's saying!

GIRL: Yes, I do. I tell you, I believe in Him! I, too, am a follower of Jesus!

GAIUS: Go along, Officer. You know you haven't any orders to arrest this girl.

OFFICER (doubtfully): Well—I'm not sure. It's true she sounds as if she might be dangerous.

JUNIUS: I tell you—this woman has done nothing—nor the girl. You'll be sorry for this!

(Again LUCIUS restrains him.)

GIRL: Then you won't take me?

OFFICER (a cunning look coming into his eyes): Sure, I'll take you. But not to the high priest's palace. A dirty dungeon is no place for the likes of you.

(The GIRL shrinks back again into the room.)

JUNIUS (sharply): Go with them, Lucius. And you, too, Gaius. See that they treat this woman decently.

(GAIUS goes out the door after them, LUCIUS following more reluctantly.)

LUCIUS: Oh—very well—but not because you order it, my friend. I'll go because I wish to go—and not because "General" Junius commands.

(With a last bold glance at the GIRL, he goes out, right. JUNIUS stands thoughtfully, with bowed head. The GIRL sinks down on the bench, right, covering her face with her hands. At first she still sobs a little, convulsively, but presently she becomes quiet. There is a silence.)

JUNIUS (as if suddenly becoming conscious of the GIRL's presence): Don't be afraid. No harm is coming to you.

GIRL (lifting her head, her voice calm): I'm not afraid. I—I don't think I shall ever be afraid—of anything—again.

JUNIUS: You—sound very sure.

GIRL (quietly): He—was sure. Even today, when they were trying to kill Him

—He was still sure. It was His enemies who wandered to and fro—who were beset with doubts and didn't know which way to go. He—went straight ahead—as if it were the road that He himself had chosen . . . kept His face steadfastly lifted, as if—as if that lonely hill were the goal toward which He had been journeying all along.

JUNIUS: Yes, I noticed that. It was the thing that—made me wonder—set me thinking.

GIRL: Always with him it was the dream that mattered—not himself.

JUNIUS: The—dream?

GIRL: His dream of the Kingdom of Love.

It was the thing He lived for, labored for, and died for. It would come slowly, He said, like the growing of a little mustard seed—or the leavening of a loaf of bread. But it would come. Men would learn to love one another. There would be no more hatred or bloodshed or injustice—for all men would be brothers. (Lifting her face toward JUNIUS.) You see, with a dream like that, there wasn't much else that He could do and be true to himself. He had to keep on loving till the end.

JUNIUS: Yes. I see. (He seems to think this over for a moment.) Did—He have many followers?

GIRL: Yes, many. But only a few—at the end.

JUNIUS (suddenly very earnest): Suppose—somebody wanted to become His follower. What did he have to do?

GIRL (puzzled): Why—I don't know exactly. I—never thought. All that we ever did was—just to go the way He went.

JUNIUS: Did you ever hear Him say anything about—about the loyalty His followers should have to Caesar? He could hardly have been a seditionist, if He taught men to love their enemies.

GIRL: No. I—don't remember. He never said very much about Caesar. He talked more about things near by—your neighbors that live next door.

JUNIUS: Then you're sure He never taught men to be disloyal to the emperor?

GIRL: Oh, no. Never. (Suddenly thinking.) But—He did say something about Caesar. Only this week—they brought Him a coin—and asked Him if it was lawful to pay tribute.

JUNIUS (interested): What did He say?

GIRL: He said, "Give Caesar the things that are Caesar's—and give God the things that are God's."

JUNIUS: "Give Caesar—the things that are—" But—doesn't everything belong to Caesar?

GIRL (getting up): I—must be going now. (She slips quietly toward the door, right. JUNIUS suddenly turns.)

JUNIUS: Wait! (Picking up the cloak, he crosses the room toward her and holds it out.) I want you to take this.

GIRL (confused): But—sir—I have no money—

JUNIUS: I don't want money. Do you think—I'd take money for that Man's cloak! A soldier of Caesar is at least a man of honor!

GIRL: Oh, Sir—I'm sorry. I meant no offense.

JUNIUS (more gently): It's yours, I'm giving it to you. (He returns to the other side of the room. The GIRL stands watching him, holding the cloak.)

GIRL (softly): But—I thought you—wanted it.

JUNIUS (laughing shortly): I! What should I want of it! I never saw the Man until today. He's—nothing to me! (She stands very quietly by the door. Turning, he goes back close to where she stands and in a kinder voice, half lightly, half seriously, speaks.) Listen, Child! I didn't mean exactly that. Your Galilean does mean something to me. Just seeing Him today has—stirred me strangely. I admire His courage. I would have counted it a privilege to—to have known Him better—even to have been His friend. I—I even had a strange idea at first—that I'd like to keep this cloak of His—that sometime I might even like to wear it for an hour—just to help me remember—how a great Man died.

GIRL (softly): And—now?

JUNIUS: Well—now I couldn't do that—after what you have told me. I know, of course, that I haven't any right to wear His cloak—even to keep it. You loved Him. You were His follower—

(He lays his hand once more on the cloak, then, with a definite movement, turns and goes back again to the brazier, standing with his back turned to the GIRL. She is about to slip out, right, when she hears a noise outside the door and draws back. As JUSTUS enters, right, she withdraws, unseen, into the shadows at the extreme right of the stage and, unable to go out without being seen, she remains there during the following episode.)

JUSTUS (in a peremptory voice): Junius! JUNIUS (turning swiftly and coming to attention): Sir!

JUSTUS: I'm glad you're still here. I was afraid you might have gone. I've come with orders for you—from Lieutenant Gratus.

JUNIUS (in the routine manner of the soldier): What orders, Sir?

JUSTUS: You're to take two cohorts down into the desert beyond Petra and deal with that troublesome tribe of natives that's been refusing to pay tribute.

JUNIUS (slowly): The one you were speaking of before? The one that has been suffering from famine?

JUSTUS (sitting down on the bench, right, and relaxing from his manner of the commanding officer): Yes. You won't have any trouble. Just now they're depending on one of our outposts for supplies, and all you'll probably have to do is to starve them into submission. Anyway, don't spare them. They're a hot-headed lot and love their freedom. Make an example of them. Let's show these desert tigers once for all that there's no trifling with the Roman eagle. If they don't come to terms at once, your orders are to wipe them out completely and teach these other tribes a lesson.

JUNIUS: That would be rather—cruel, don't you think?

JUSTUS (eyes narrowing as he looks

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*swiftly at JUNIUS*): The good soldier never speaks of cruelty—or mercy. When he does, he ceases to be a good soldier.

**JUNIUS**: You—are asking me to go down there in the desert and—kill off this tribe of hungry people?

**JUSTUS** (*sharply*): No. I'm not asking. I'm commanding.

**JUNIUS**: Suppose—I should refuse to go?

**JUSTUS** (*springing from the bench*): Junius! Are you mad!

**JUNIUS**: Not at all. I haven't refused. I just asked you what would happen if I did.

**JUSTUS** (*curtly*): You ask the penalty for disobedience—you—who have just seen your comrade Marcus beaten into pulp with sticks and stones! You don't remember very readily.

**JUNIUS**: That's just the trouble. I *am*—remembering.

**JUSTUS**: I wasn't going to tell you, but I believe now I will. Perhaps it will bring you to your senses. Lieutenant Gratus sent the order—and with it a certain slip of paper, signed and sealed, to take effect on your return—provided you discharge this duty as nobly as you did the last. I have it with me now. (*He draws a paper from his girdle and holds it out for JUNIUS to see.*) See! Your commission, Junius!

**JUNIUS** (*taking the paper and looking at it*): You—you mean I'm really to be standard bearer!

**JUSTUS**: Yes. And let me prophesy—two years from now you'll be centurion. I know good mettle when I see it—and I knew your father, Junius.

**JUNIUS** (*still looking at the paper, in a low voice*): It's—(*His voice breaks with emotion.*) Justus—I've always dreamed of this!

**JUSTUS** (*placing his hand on the young man's shoulder*): And you deserve it. I'm proud of you, my son. (*He is again the superior officer.*) The cohorts are with the northeast garrison. You'd better make your plans to start at sunrise. And—remember! Show no mercy! It's Gratus' orders that the tribe is to be wiped out. (*He starts toward the door, right. JUNIUS stands very still, the paper in his hands.*) Report to me immediately on your return.

**JUNIUS** (*in a strained voice*): Wait—Justus!

**JUSTUS** (*wheeling*): Well? (*Seeing the tense look upon JUNIUS' face, he comes back into the room slowly, his eyes narrowing. The silence is so long that he repeats the word impatiently.*) Well?

**JUNIUS** (*very quietly*): I—am not going, Justus.

**JUSTUS** (*after an electric silence*): You—are not going?

**JUNIUS**: No. I am not going.

**JUSTUS** (*his voice hard and peremptory*): You mean—you are refusing to obey Lieutenant Gratus' orders?

**JUNIUS**: Yes. I am refusing.

**JUSTUS** (*his anger mounting*): You're the son of my old friend—but even from you, Junius, I won't stand too much of trifling—

**JUNIUS**: I am not trifling, Sir.



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JUSTUS (*coming closer, his anger melting, as he looks suddenly old and haggard*): You—you don't mean this, Junius. You—you can't mean it—

JUNIUS: I'm sorry, Sir. God knows I'm sorry, but—I tell you, I can't go, Justus.

JUSTUS: Why not?

JUNIUS: Because—because—(*groping for words to explain what he is feeling*) I can't go down there and kill a tribe of hungry people because they won't pay a handful of coins to Caesar—when Caesar has more coins than he can use already! Who is Caesar that he should say whether a man should live or die—whether a man should kill . . . I tell you—I tell you—that belongs to God—and not to Caesar!

JUSTUS: Junius! You have—gone mad!

JUNIUS: No, Justus. No—believe me, I am not mad.

JUSTUS (*in a gentler voice, going toward him and touching him on the shoulder*): Then stop this foolishness. I will report what you have said and charge it to a young man's rash hot-headedness. Nay—more! If you are still set against this expedition I'll think up some excuse. I'll tell Gratus you are ill. I'll even go myself. I'll save you, somehow—Junius—I promise you, no one shall know these foolish things you've said. You've been upset all day. You'll be yourself again tomorrow.

JUNIUS: No, Justus. I'm sorry for your sake. But—I've made up my mind. Things have become quite plain. I'm very—sure—(*Slowly he begins tearing up the paper that JUSTUS has given him and drops the pieces into the fire.*)

JUSTUS: What's that you're doing? Junius! (*He springs toward him.*) You have gone mad! (*JUNIUS continues to tear up the paper until the last piece has fallen. JUSTUS, after that first impulsive motion, stands watching him, something like awe on his face. There is a long silence, then JUSTUS breaks into harsh accusation.*) Junius! Do you know what you have done! It's gone now—the thing I've tried to get for you for months—the thing I've labored for—as if you were my son! (*His voice breaks.*) I may be able to save you from obeying this particular command of Gratus—but your commission's gone! You've burned it right before my very eyes! Now you'll always be nothing but a common soldier.

JUNIUS (*quietly*): No, Justus. Not even that. I'm through with being a soldier.

JUSTUS: You—you mean—

JUNIUS (*lifting his face and speaking slowly, as if he, too, were trying to make his thoughts plain to himself*): I mean—I believe there's a better way, Justus. . . . It's the way that Man went today—that Man who bore his cross and let you and me nail him to it . . . the way of love instead of hate. He wouldn't go down into the desert to kill a tribe of hungry men. . . . He'd go to feed them. . . .

JUSTUS (*harshly*): Caesar is your master, Junius—not this dead Jew.

JUNIUS: No, not if being true to Caesar makes me untrue to One greater than Caesar.

JUSTUS: So—you would add desertion

to your disobedience! (*In a low voice.*)

You—know the penalty, my son?

JUNIUS (*bowing his head*): I know.

JUSTUS: If you think that I can save you, you're mistaken. Once you have made the break, there isn't any power on earth that can save you. As surely as you break your vows to Caesar, so surely you go forth to—death—

JUNIUS: I know.

JUSTUS: And you are still determined?

JUNIUS: I am—still determined.

JUSTUS: There's—nothing I can do?

JUNIUS: No. Nothing, Justus.

JUSTUS (*standing very still, then speaking in a low voice*): Then—it's farewell, I guess. (*Harshly.*) It's hard to see a brave man suddenly become a—fool. I've loved you like a father, Junius. I'd hoped to see you die, if die you must, in honor, like your father.

JUNIUS: At least I shall go bravely—as he did. Be sure of that.

JUSTUS: Your father died for Caesar.

JUNIUS: And I die for One greater than Caesar!

JUSTUS (*going slowly to the door and standing with head bowed, finally turning*): Strange—to meet two such in but a single day! It—makes a man wonder. . . . Well . . . I suppose I must say—good night. You—must appear before Lieutenant Gratus for your trial.

JUNIUS: Yes. For my trial. (*In a low voice.*) Make it soon, Justus. Perhaps—it will seem easier if—He—hasn't gone—too far ahead.

JUSTUS: There is still time—to change.

I can forget all that you have said—

JUNIUS (*steadily*): No, Justus.

JUSTUS (*brokenly*): My son—

JUNIUS (*smiling*): Don't grieve for me. (*He lifts his face, and a look of something approaching triumph passes over it.*) It's going to be—quite glorious, Justus. I can see it now. His going has made it easier for me. Perhaps my going will make it easier for—others. The road is lonely now—but sometime—sometime—if enough people love enough, there'll be a mighty company.

JUSTUS (*in a low voice, after looking at him in wonder for a moment*): Good night—my son.

(*JUSTUS goes out. JUNIUS continues to stand with face uplifted for a few moments, then slowly, completely unconscious of the presence of the GIRL, who still remains unnoticed in the far corner, he walks to the blind entrance, rear. As if JUSTUS had left a door open and a light were falling through it, a shaft of light falls diagonally across the stage toward the back, illumining the entrance of the inner courtyard where he stands. He remains here in the entrance for a long time without moving, head uplifted. The GIRL comes from her hiding place and approaches him very quietly, standing close by and looking up at him. Finally, with a slow, reverent gesture, she lifts the Garment and places it gently about his shoulders. The light falling upon it catches its lustrous texture and makes of it a thing beautifully white and shining.*)

GIRL (*very softly*): It's—yours now. You've won the right to wear it. It's—all yours!

## Notes on Production

STAGE: A suggestion for possible stage arrangement includes: a bench, with back and arms, at left front; an iron brazier containing charcoal fire, a small wooden bench, and a table (may be any shape or size) arranged at right of stage; at left, an entrance into outer courtyard; a plain cyclorama at center back with a violet-toned flood light cast upon it from back of scene; and, at center back, a blind entrance into inner courtyard.

COSTUMES: The following is a general description of the Roman soldier's dress. Over his tunic or foundation garment which hung straight to the knees he wore a short leather jacket drawn in and fastened with metal bands, also a metal cuirass, molded to the figure, similar pieces of metal extending from the cuirass over each shoulder. His helmet, with hinged cheek pieces, was fastened under the chin with a leather thong. The "abolla," a rectangular woolen cloth about four by eight feet, formed the outer cloak and was worn folded double and fastened with a brooch on the right shoulder. It was usually red in color and was worn by officers. A similar cloak, simpler and less rich in material, called the "sagum," was worn by the common soldier.

Adaptations of this costume may be made from ordinary materials to suit the taste and convenience of the producer. The dress of the three common soldiers should be kept fairly simple, while that of the centurion should be somewhat elaborate and imposing.

The women of the play wear the conventional biblical costume, suggestions for which may be found in any good costume manual.

PROPERTIES: *The Garment*, supposed to represent the seamless robe of Jesus, is made of some white lustrous material. While it is not necessary that it be made according to any particular pattern, since the outer cloak worn by the Jew in Jesus' day was often nothing more than a straight piece of cloth draped around the body, it may be patterned in the form of an actual cloak, to be worn loosely draped about the shoulders. It must be long and full, reaching to the feet.

The *Tali*, or dice, thrown by the soldiers, were probably not exactly like those used at the present time, although cubical dice were then in use. They were probably made of bone, length greater than breadth, four long sides, all of which were marked with numbers. One of the broad sides was convex, the other concave. One of the narrow sides was flat, the other indented. It was the number on the under side that counted in throwing, the indented, narrow side being the rarest and luckiest, marked six. The other narrow side was marked one. The broader sides were marked three and four. Four dice were used in throwing. These, of course, can be easily imitated.

The centurion's *Cudgel* (or "vitis") was a long staff made of the wood of the grapevine and was used to inflict punishment on refractory soldiers.

THE END